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Chronicle

Denmark.—The favorable attitude towards Catholicism manifesting itself in Denmark has not been impaired by the criticisms which the appointment of the Premonstratensian Bishop Joseph Brems, as *The Titular Bishop of Roskilde* Vicar Apostolic for Denmark and Iceland, aroused for the time in certain quarters. Thus the *National Titende* spoke of it as "an unfriendly act directed against the Danish Church," meaning by this the Evangelic Lutheran denomination. But the title "Bishop of Roskilde" appears to have been regarded as particularly objectionable. Bishop Brems is in fact the first Catholic Bishop of Denmark since 1544. It is to be noted also that the last Bishop Joachim Rönnow, who died in that year, was like Bishop Brems, Titular Bishop of Roskilde. Attention is called to this in an interesting historical communication to the Danish *Politikon*. From the date of the Reformation until 1849 the Catholic Church we are told retained its position in two places: at Copenhagen, because of the foreign legations, and at Fredericia, because of a royal privilege. In 1849 Denmark was finally placed under the jurisdiction of Bishop Melchers of Osnabrück. A prefecture was in course of time erected for the Danish Catholics, and in 1892 this was raised to a vicariate apostolic. That position was filled until his death by Bishop von Euch, as Bishop of Anastasiopo-

lis. We can therefore understand why the dignity of Titular Bishop of Roskilde, suddenly conferred upon the popular Premonstratensian Father Brems, should have aroused no little comment. The Catholics themselves have hailed it with the sincere delight. The new Bishop is a Belgian, but has been active in Denmark since 1903. He was sent in 1904 to Vejle where his parishioners numbered five or six souls. His post was regarded as a mission station but a neat chapel has now been erected there. During the Middle Ages the Premonstratensians played a most important role in the Catholic history of Denmark and their monastery at Börglum was the great center of their activities. It is well that the first Catholic Bishop of Denmark in modern times should have been chosen from among their number.

Egypt.—A year ago, "by an act of wise legislation," says the Manchester *Guardian Weekly*, the British protectorate in Egypt was abolished and Egypt was declared

An Impossible Situation an independent and self-governing State. Yet, continues the Lancashire Liberal paper, to all outward seem-

ing, the government of Egypt is practically unchanged. It is true that there is an Egyptian king who is nominally independent, but close to the throne there is also a British High Commissioner who is practically all powerful. When the independence of Egypt was proclaimed, it was forgotten that martial law existed in the country, and ever since it has been forgotten that the continued exercise of martial law in any country, that is, the continued suspension of ordinary law by the will of a military commander and by an external Power, is incompatible with any real independence of the State over which such authority is exercised. It is true that anti-British feeling is less evident in Egypt today than a year ago. That is a strong reason, argues the *Guardian*, why Britain should not delay to improve matters while a relative calm prevails. Moreover, such a calm, it adds, is apt to be deceptive. The fact that attacks on Englishmen are becoming more and more common show that a crisis may not be far off.

The Manchester journal admits that the present Government in England has had to deal with greater and more serious problems than those in Egypt. But it hopes that these more serious problems are coming to an end. But in any case, it adds, Egypt has already waited too long for attention. "We cannot afford," it states, "to

have all our external relations unsettled at the same time." Already there seems to be an understanding between Kemal Pasha and certain leading Egyptians. It is improbable that the Egyptians are anxious to restore any remnant of Turkish authority in Egypt. But Angora would be as willing to stir up trouble for Great Britain there as it would be to do so in Afghanistan, Iraq or India. Great Britain's position in Egypt, the *Guardian* declares, "is obviously too precarious, too risky and too indefensible to be long continued." It sees the moment fast approaching when the present policy will be challenged, if not by the entire Liberal opposition, at least by the leaders and more influential members of the Liberal, as well as of the Labor parties. The Prime Minister, Mr. Bonar Law, with so many difficult problems on his hands, may feel inclined to throw all responsibility in the Egyptian question on the British representative in Egypt. But Lord Allenby, says the Manchester paper, is not a Lord Cromer. Lord Allenby is a "capable and energetic soldier who has been thrust into a diplomatic position. If we owe the declaration of Egyptian independence to his initiative, to him we also owe to it almost complete futilization." The Government cannot shirk its responsibility, and something must be done soon.

In its analysis of the Egyptian situation, the whole question of a speedy and satisfactory settlement, the *Guardian* declares, appears to turn on the personality of Zaghlul Pasha. Zaghlul is an able man, of peasant origin, who has held high office in Egypt and was a friend of Lord Cromer, who trusted him. No other man can rival him in the influence he wields over the masses of the Egyptian people. He is not an extremist, but represents the natural aspirations of the Egyptians. In dealing with him Great Britain is practically dealing with the entire nation. Lord Allenby, in dealing with him, was imprudent and impolitic enough to use the powers still in his hands under the terms of the martial law, and to banish him first to the Seychelles Islands in the Indian Ocean, where the severe climate greatly impaired his health, and then to Gibraltar, where his health was slightly improved. But he is an old man and the improvement may not last. If he dies, says the Manchester *Guardian*, "we shall be held by all Egypt guilty of his death." An application for Zaghlul's release presented to the Lord Chief Justice was refused, but a fresh application was made to the Judicial Committee of the Privy Council, "which may have better luck." It will not be enough to release Zaghlul from captivity, adds the Manchester paper; he should be restored to his own country. "Then he should have a chance of a real settlement, and not a sham one." At the present moment a constitution for Egypt is being drawn up by the Egyptian Government and the High Commissioner. In drawing up that constitution, the *Guardian* continues, and in the settlement of the terms of the treaty between Egypt and Great Britain, the help of Zaghlul is not only needful, it may be considered as essential. For

no one understands the Egyptian people and its needs as he does, nor speaks for them with more authority.

Lithuania.—On February 16, the Council of Ambassadors awarded the disputed Memel district to Lithuania. Under the terms of the Versailles treaty, the district and

**The Memel
Award** seaport of Memel were handed over to the Allies to be given later on either to Germany or Lithuania. Germany

claimed Memel as part of East Prussia, whereas Lithuania was anxious to acquire it, as it gave her territory an outlet on the sea. For three years the Allies failed to give any decision in the matter. Meanwhile the territory was governed by an Allied Commissioner supported by a small body of French troops. But towards the middle of January, Lithuanian revolutionary troops seized the city in spite of the resistance of the German police and the French troops of occupation. The Allies could hardly hand over the city to the revolutionary forces which had taken it, in spite of their protest and resistance. They therefore demanded the withdrawal of the revolutionary troops and the Government they had set up. On February 16, the Council of Ambassadors announced that the Revolutionary Government of Memel, headed by Simonaitis, had resigned and had been replaced by a government headed by another Lithuanian, Gailius, and composed of three Lithuanian and two German residents of Memel. The Lithuanian troops which seized Memel were to withdraw from the city, and will be replaced by other troops of the same nationality. In their official announcement the Ambassadors declare that the conditions laid down by the Allied Governments having been fulfilled, they had reached a decision concerning Memel in accordance with the mandate of the Allied Governments. This decision awards sovereignty over Memel to Lithuania with certain conditions relative to the establishment of autonomy, the organization of sea and river traffic, and the control of the port.

Near East Crisis.—In spite of the danger of war, which at the beginning of the week hung over the Near East, a distinct improvement in the situation respecting

**Better Peace
Prospect** both Smyrna and the peace outlook in general is reflected in official quarters.

Although the Turks had issued a series of ultimata to the Allied admirals in Smyrna waters to leave or to be exposed to attack, it appeared by February 12 that they had adopted a much more conciliatory attitude, while a similar softening was noticed in Angora's communications directly with the Allies. In spite of Ismet Pasha's rather truculent stand towards the end of the formal sessions of the conference at Lausanne, it was evident that he was anxious that the Conference should not have been considered as ended.

When on February 17 he arrived in Constantinople en route for Angora, he immediately had a conference

with General Harrington, the Allied commander. According to a Reuter's dispatch, Ismet emphasized the necessity of reaching a settlement before spring and expressed satisfaction at having virtually reached an agreement with Great Britain. The Turkish delegate added that the obstacles were economic problems which were of prime importance to Turkey, economically a poor country. In a conversation with General Pelle, the French High Commissioner, Ismet Pasha said that he expected to remain in Angora a short time and hoped soon to be able to inform the Secretariat at Lausanne of the resumption of the peace negotiations. In his opinion there was no important divergence of views between the Turkish and French delegations, but it was necessary to have the treaty examined by the Turkish National Assembly at Angora. General Pelle later said that his interview had made him optimistic regarding the possibilities of peace. On the same day, Neville Henderson, Acting British Commissioner at Constantinople, met Ismet Pasha on board the Turkish steamer *Gu-Djemel*, and communicated to him a message from Lord Curzon, the British Foreign Secretary. In it, the British Secretary informed Ismet that the British were willing to sign the peace treaty as submitted to the Turks at Lausanne, and urged the Turks to accept the offer before it was too late. Ismet, in reply, stated that he would work at Angora in the interests of peace. Later on he added that it was his conviction that the Allies eventually would recognize the sacrifices made by the Turks to obtain peace and would give reasonable consideration to the questions remaining in suspense.

Portugal.—There are good grounds for the belief prevailing among competent judges of religious and political conditions in Portugal, that a new era may be soon inaug-

Improved Religious Conditions urated in the relations between Church and State. For some time violent per-secution has ceased, and the fierce anti-clericalism which followed the overthrow of the monarchy has shown signs of weakening. It does not seem unlikely that the tide may soon turn. The first open and quasi-official sign of this improved condition of affairs was when the President of the Republic invested Cardinal Locatelli, the Nuncio at Lisbon, with the red biretta. There was some questioning at the time as to the wisdom of the Holy See in allowing this privilege formerly granted to the rulers of the Catholic House of Braganza, to be retained by the head of a republic which was heretofore so hostile to the Church and the Papacy. But the action of the Holy Father is now admitted to have been justified.

Another significant sign of the improved conditions and which augurs well for the future relations between Church and State, is to be found in a speech recently delivered by the ex-Minister of Public Instruction. Although he is known to be imbued with Masonic principles, he now comes out strongly for religious education in the schools. In condemning the godless education prevailing

in the country, he asked the following question: "What sort of a democracy is it, in which there does not exist the right of the parent to have his children educated in conformity with his conscience, which is the most sacred of all liberties?" Even while in office, the ex-Minister had intended to promote a bill in the Chamber authorizing religious instruction in the schools, but he found his party opposed to the measure and had to abandon it. It is now reported that he will carry on a campaign for the same purpose.

The Ruhr.—Germany has virtually been cut in two by France, with the Rhineland as well as the Ruhr forbidden to send commodities and food into the unoccupied portions of Germany. Two more Ruhr towns,

The Unrelieved Tension Wesel and Emmerich, both harbors on the Rhine, have also been taken by the Belgians. Cologne, Coblenz and other cities in the old occupied area are cut off from their chief markets in the interior of Germany. The sufferings which this must inflict upon the population will be exceedingly severe. An incident that has caused considerable ill feeling occurred at Gelsenkirchen when the German police refused to allow an automobile of the French to pass. The clash resulted in the killing of a German officer and the wounding of two French soldiers. A fine of 100,000,000 marks was then placed upon the town, which was occupied by a strong French force including cavalry and artillery. When the force withdrew it took along the mayor and various local officials. A correspondent quoted by the Associated Press says that they had first been "bloodily beaten." At Essen the French cleared every one out of the Handelshof Hotel driving the guests into the square because of the refusal of the waiters to serve the French. The crowd was then dispersed with bayonets and riding whips. At Düsseldorf the telephone girls refused to work in the same room with a French girl. There are telephone strikes in various cities. These are but a few of many incidents showing the present tension.

On February 15 it was decided at Düsseldorf that 10,000 German security police were to be disarmed. This action, it was explained at French headquarters, was deemed advisable because of the general attitude taken by the police towards the forces of occupation. It was further stated by the French authorities that they had on record twelve incidents in which policemen used firearms against the military. At Essen various German officials were tried on charges of resisting the occupying forces, among them the Ober-Burgomeister of Havenstein who was sentenced to three years' imprisonment. At Duisburg the governor, recorder and inspector of the local prison were tried by the Belgian military Court for refusing to accept prisoners arrested by the Belgian soldiers, and each of these officials was sentenced to six months' imprisonment and fined 50,000 marks. When released these officials are to be expelled from their homes. On

receipt of the verdict the prison staff went on strike, and the prisoners were all removed to another city. At Düsseldorf, according to the Associated Press account, "expulsions continue to come thick and fast." The refusal of the German workers to serve the French soldiers leads to serious scenes when the soldiers violently take possession of hotels or help themselves in spite of the protests of the owners. Military manifestations then follow to cow the populace with armored cars and machine guns. Over half the newspapers in the Ruhr have been suspended for one cause or another, and policemen who do not salute continue to be arrested in batches. With every new batch the penalty is increased. How it is all to end no one can foresee. The passive resistance of the German workers continues quietly but firmly, although a bomb explosion and several cases of attempted sabotage are reported, one ending in the shooting by a sentry of a railway worker who it is said tried to enter a roundhouse in the hands of the occupying forces. The French now have between 3,000 and 4,000 pieces of artillery concentrated in the neighborhood of Essen. The orders are to deal harshly with any outbreak.

Germany, it is officially stated, will make no appeal against the French invasion. "If the facts of the invasion of a peaceable country by a foreign military force and the mistreatment of and brutalities upon an unarmed population," the Chancellor is quoted as saying, "are insufficient in themselves to stir the moral forces of the world into action, then no appeal from the German Chancellor would do it." But the spirit of passive resistance, he holds, is becoming ever stronger.

Under these circumstances it is important to learn what the view of the various nations is in regard to the Ruhr invasion. A very careful and dispassionate summary of

National Views of press opinions has therefore been made

Ruhr Invasion by the *Living Age*. German opinion is sufficiently plain from the continuance of the passive resistance. The only exception to be noted is that of the Communists who, without approving the occupation, gloat over what they consider the "breakdown of capitalism" and the "incapacity of capitalist governments." The incident, in brief, is looked upon by them as a *reductio ad absurdum* of the whole capitalist system. In regard to other countries we are told:

Sentiment in Italy, while resenting Bonar Law's abruptness at Paris, seems to be drifting towards resigned opposition to France's action. Spanish newspapers, which sometimes veer close to the same point of the compass as the British press, likewise condemn the "new invasion," although some Conservative papers are studiously objective in their comments. In France, of course, the Government has unanimous support, except from the radical Socialist press and a few Radical-Pacific publications. The same may be said of Belgium, with the qualification that a much larger portion of the people there are Socialists, whose opposition to military abuses is pronounced.

We are not able to quote, except at second hand, from the Polish press. The spontaneous sympathies of the people are with

France. But the Polish mark has fallen in sympathy with the German mark, and Poland feels that her business interests are paying heavily for France's action. Moreover she will be the first to suffer if a crisis arises in Germany that invites Russian intervention.

The Conservative Scandinavian papers deplore the effect of the occupation upon business, and the prospect of renewed social unrest, while the Socialist and Liberal-Labor press share the opposition to military action general among European workers.

British opinion, the reviewer believes, seems less pessimistic than at first as to the effect upon business in as far as businessmen are coming to resign themselves to the loss of Continental custom. This attitude, however, appears to be changing. "It is true that France got nothing from the Ruhr," the English Premier said, "but this is not the worst. She has severed Germany's jugular vein and has done great harm to herself and to others." British labor has throughout been opposed to the employment of force, as have also been the ex-servicemen of Great Britain. In this connection it is to be noted that even in France the great radical labor organization, the *Confédération Générale de Travail*, held a joint meeting with the *Ligue des Droits de l'Homme* in which they protested against the occupation as "a crazy government adventure" which would merely mean additional burdens for the French tax payers. The Belgian labor organ *Le Peuple* carries an article ridiculing the effectiveness of the present occupation as a method of securing reparations. The plan proposed by the Socialists, who form the most powerful single party in Belgium, is essentially that recommended by the American Government. It is, says the *Living Age*, "to ascertain through an impartial inquiry how much Germany can pay, and then to help Germany raise this sum." Practically the same position is also taken by the Asquithian and Lloyd George Liberals who urge that the League of Nations appoint a commission on which the United States should be asked to have a representative, to study Germany's capacity to meet her obligations. The question of the French debts due to England may also play a part in bringing about a settlement. On this point Lloyd George says in his latest contribution to the *New York American*.

The French Prime Minister announced that France had no intention of paying her debts until she has first received her share of the reparations from Germany. What does that mean in effect? That the France represented by M. Poincaré has no intention of ever paying her debts. When the colossal figure of German reparations is taken into account, thirty years is a moderate estimate of the period required for its liquidation. Is the French debt to lie dormant, carrying no interest meanwhile? If it is, then the debt is practically wiped out.

Other financial considerations also enter into this situation, as when the British *Outlook* writes of a French coal syndicate that since the Armistice has received 28,750,000 tons of reparation coal, credited to Germany at 51.70 francs, which in turn was sold by the syndicate at an average price of 92.20 francs.

British and Tibetan Buddhism

A. HILLIARD ATTERIDGE

AMONGST the many strange varieties of religion in England is Buddhism. There is a "Buddhist Society" in London, which is not merely a learned society devoted to the study of Buddhism, for its members in their official capacity meet to celebrate the Buddhist religious festivals. A few months ago it was announced that a party of British Buddhists had set out on a pilgrimage to Tibet, where they would be received by the Dalai Lama at Lhassa. Besides being further initiated into the mysteries of Buddhism in its sacred city, the pilgrims hoped to bring back much new scientific information about this country which has so long been barred against the European traveler. But early in the New Year a telegram from India announced that the Tibetan authorities had stopped the pilgrims on the frontier, and turned them back with a disappointing intimation that the Dalai Lama did not care to see them.

It is rather remarkable that at this time of day a party of presumably educated Englishmen should cling to the idea that Lhassa is the fountain head of pure Buddhism, and that an interview with the Dalai Lama and the other dignitaries of Lamaism in Tibet could tell the world much more than it already knows of this Eastern religion. Tibet, though not easily accessible either from the political or the physical point of view, has within recent years ceased to be the hidden land of mystery. Its mountain frontiers have been repeatedly passed by Europeans. Twice a British army has entered the country. The first expedition did not penetrate very far, but the second advanced to Lhassa. This second expedition was accompanied by experts competent to unravel all the mysteries of Tibetan Buddhism. Among them was Colonel Waddell of the India Medical Staff, master of several Oriental languages, a fluent speaker of Tibetan, and possessed of such a thorough knowledge of the Buddhist sacred books that the Lamas expressed the opinion that he must have learned what he knew in some supernatural way. He and his colleagues were allowed to penetrate into all the shrines and temples, he had long talks with the Lamas, though the Dalai Lama had fled. He examined all available Tibetan manuscripts; he was present at religious ceremonies. His reports on the Buddhist religion of Tibet showed that it was something very different from the philosophic creed of Buddha, and still more from that creed as represented by some of the European admirers.

Buddhism owes not a little of its popularity in certain circles in England to Sir Edwin Arnold's poem "The

Light of Asia," published in 1879. It is an idealized life of Buddha, told in very beautiful verse, and founded on the Buddhist scriptures, chiefly upon the "Lalita Vistara," which, however, is not a contemporary document but was written many hundred years after the death of the founder of Buddhism. Arnold in more than one passage of the poem used terminology taken from the Christian Scriptures to translate Buddhist ideals, and one very competent scholar pointed out that he had put into the mouth of Buddha words from the Gospels, which had nothing really corresponding to them in the Buddhist sacred books. Buddhism was also popularized by the pioneers of Theosophy, Olcott, Blavatsky, Sinnett and Mrs. Besant. They wove Buddhist doctrines into their strange blend of Eastern religions and Western occultism. It was they who popularized the idea that Tibet was the sanctuary of Buddhism in its purest and highest form. There, according to the Theosophists, dwelt the "Mahatmas," great souls or great beings, possessing mystical and supernatural powers, knowledge more than human and the gift of miracles.

When the British expedition advanced on Lhassa, in the campaign of 1903-4, some of the adepts of Theosophy, or to use Sinnett's phrase "esoteric Buddhism," actually predicted that the British and Indian soldiers would find themselves opposed by awful and irresistible powers, brought to bear upon them by the Mahatmas, immaterial energies that would destroy all the resources of mere material force, and that the expedition would end in an appalling disaster. As a matter of fact the Lamas, besides trying to bar the passes with stockades held by riflemen and spearmen, made an attempt to invoke unseen powers against the invaders. But the whole business was on the level of the pagan wizardry of negro fetishmen. Magic circles were found traced on the path of the advancing army. In his standard work, "Lhassa and Its Mysteries," Colonel Waddell gives a translation of the ritual of these circles. Among the objects to be used in the circle were an axe, a pig's head, a bull's head, a snake's head and a figure of a man made of dough. He describes the incantation as "accompanied by a barbaric sacrifice to the devils on the principle of sympathetic magic, and the old-world custom of sticking pins into an image of one's enemy." Not only was there no trace of the miraculous opposition of the Mahatmas, but all the Lamas, from the chief of them at Lhassa downwards, assured Colonel Waddell that no one in Tibet had ever heard of such beings. They appear to have been

invented by some of the European dabblers in Buddhist lore, adapted to the new Theosophy.

And the Buddhism of Tibet was found to be a very debased form of religion, a mixture of the Buddhist lore imported from India and the aboriginal paganism and superstition of Tibet. An all-pervading feature of it was what Colonel Waddell frankly describes as "devil worship." This is not the worship of evil beings through any persuasion that evil is in any sense good, but appears to be partly the use of magical forms, partly homage paid to the evil power to propitiate it and avert its malign influence. Tibet is a land of idol-temples and some of these are devoted to the most repulsive forms of demonolatry. At Gyantze, Waddell was shown what he describes as a "devil's chamber of horrors, a sort of Satanic Aladdin's cave. Here were the images of the demons, human forms with the heads of ogres and beasts, all eating human bodies. Around the hall hung the masks and headgear used in the "devil dance," each hat adorned with a human skull. In Lhassa itself he was shown the temple of a demon goddess, the Tibetan form of the Hindu Kali, the goddess of disease, battle and death. He tells us that

She is called the "Great Queen" *Lhamo Mag-jor Gyal-mo*, and so dreaded that her name is seldom spoken and then only with bated breath. In one room she is depicted as a fury in even more repulsive form than her Indian sister. She is made to be a hideous black monster clad in the skins of dead men and riding a fawn colored mule and eating brains from a human skull. . . . Libations of barley beer are offered to her in human skulls set upon a tripod of miniature skulls.

Everywhere, in temples and hermitages, are the oracles, which are continually consulted by the people. The oracle speaks through the soothsayers who wearing fantastic dress "and working themselves up into a frenzy, dance, crying and howling, till they fall down on a seat 'possessed' and then deliver an oracular reply." Colonel Waddell interviewed the chief oracle giver of Lhassa, the "State oracle." Beside him was the picture of the demon who was supposed to possess him. One oracle-reply from another soothsayer, which he quotes, begins "I, the devil, warned you from the beginning."

It is very doubtful if the Buddhism of the Buddhist scriptures now exists in its original form in any Eastern country. Everywhere it is mingled with local cults, idolatry, magic, and degraded forms of superstition. And the Buddhism of Tibet, long represented by the Theosophists as the all holy sanctuary of "esoteric Buddhism," would seem to be the most degraded of all. Just now Londoners are able to see, and I suppose Americans soon will see, the moving pictures of Tibetan life, taken by the photographers of the Everest expedition as it passed through southern Tibet in order to attempt the ascent of the great mountain on its Tibetan side. They include pictures of the devil dances taken at Gyantze. Ugly as they are, they are not the ugliest manifestations of the real, living, unidealized Buddhism of Tibet.

Propaganda Against Oberammergau

CHARLES PHILLIPS

THE most striking impression I brought away from Oberammergau, apart, of course, from the effect on me of the play itself, was the feeling that the natives of the village are convinced of an anti-Passion Play propaganda going on against them throughout the world, and especially in America. Anton Lang and other participants in the play and leaders in the village, cited numerous instances in support of this suspicion, which, summed up, amount to a fear in the hearts of Oberammergau folk that strong interests are at work, and will be at work for the next ten years, to destroy the good name of the Passion Play and injure its prestige as much as possible.

These are days of suspicion, all post-war periods are. But the suspicion of Oberammergau in this regard seems, on investigation, to be not unfounded. Whatever its source, there has unquestionably been a good deal written and said against the Passion Play during the past year, and some of it is of an undeniably suspicious nature. And this, moreover, has not ended with the closing of the 1922 performances, but has continued ever since. A very recent article in the *Atlantic Monthly* is but one outstanding instance of the fact, an article which had "anti" and "propaganda" stamped all over it. Various newspaper articles of the same unsympathetic tenor, charges of commercialization, of irreverence among the actors, and so on, have likewise helped to broadcast the idea that the Passion Play at Oberammergau is not after all the fine, big, sacred thing it has been popularly considered. One of the most annoying samples of this anti-Oberammergau propaganda, the one which undoubtedly gave the greatest pain and embarrassment to the villagers, was a purported cable dispatch from Rome alleging that Pope Pius had condemned the play.

Attacks on the Passion Play are not new, although the criticism it has at present to undergo is of a specific kind peculiar to our own day. The history of the play from its inception 300 years ago has in fact been checkered with opposition and even persecution. As far back as 1770 the Play was stopped by royal decree; but this was due, not to any exceptional objection to the Oberammergau Play, but to a decision rendered against all such public representations of Our Lord's life and sufferings. In 1801, a new struggle began, the governmental authorities forbidding "such theatrical pieces . . . as being inconsistent with the dignity of religion," while the villagers for ten years set up appeal after appeal against the order. It was not until March, 1811, that King Max Joseph of Bavaria issued the long desired permission for the revival of the Play. Since then, with the exception of interruptions caused by war, the Play has continued to be produced every ten years without objection on religious or any other grounds.

But now, and on this point the villagers feel very keenly, a new attack has begun against the Play, an attack made not on local ground or by local authorities, but from the outside. Chiefly, the charges are commercialism and irreverence, and they are made in a hundred vague innuendos, all tuned to the key of "They say." As for the commercialism with which the folk of Oberammergau are accused of having tainted their sacred drama, the strange irony of it is that it arises, in the opinion of the natives, out of the very opposite to commercialism, out of the fact that they have consistently refused to commercialize the Play. The source of this charge, according to several of the villagers who talked of the matter to me in the autumn of 1922, lies perhaps with the identical persons who, during the past year, offered the most tempting baits to the villagers to sell the Play to the commercial theater. Enormous sums, running into the millions, were proposed for the filming of the Play, and, these being rejected, equally tempting offers were made to coax Anton Lang, the "Christus" of the Play into the same commercial theater. Neither Lang nor his fellow townsmen would consider these proposition for a moment; for as Lang remarked to me, "that would spoil the play forever, end it."

As for "ending it," the people of Oberammergau are not slow to suspect that this might have been one of the motives of the traders who came to them with these offers. "Perhaps they would like to kill the Passion Play?" "And they could kill it, that way."

"But why?"

"Well, some of them were Jews; that could be one explanation. Of course, they expected to make a fortune out of it first of all, by exploiting it in the cinema halls. But imagine what they would have done with it, how they would have emasculated it! It would have lost all its soul." "Jews do not like the Passion Play," said Lang to me. "It is for them, I think, a Christian propaganda too strong, too frank. Some Jews came here to see the Play, did not like it; they went away after the first part. It was too embarrassing, perhaps, for them, *nicht war?*"

But now Oberammergau does more than blame anti-Christian interests for starting various "stories" against the village and the Play. They voice the fear, too, that these same interests are launching an outright campaign of opposition against the Passion Play, which will continue for the coming years with the aim of injuring the performances of 1930.

The charges of commercialization are wholly petty; and nothing definite is said. Yet wherever I went in Europe last summer, and wherever I have gone in America since my return, as sure as the Passion Play at Oberammergau was mentioned, I would hear that vague general whisper of calumny, usually put in the form of a gossipy query: "But they're commercializing the Passion Play terribly, aren't they? And then, their personal behavior, they say . . ." The poison has pretty well taken already.

But what are the facts? Contrary to commercialization, every possible means was taken, it seems to me, to protect the Play against commercialization. The sale of post cards, pictures, and souvenirs of every kind was prohibited within an extensive radius of the playhouse. The entire traffic in souvenirs, in fact, was so carefully regulated that it was the talk of most of the visitors with whom I came in contact, how fair and reasonable everything was. As for the price of admission to the Play: What a rare opportunity was presented to the Ammergauers last year, with the exchange continually falling, to operate a scale of seat prices that would insure a profit? How easy it would have been to keep the rate on the ascent with always a sure margin on the credit side? Yet, when I attended the Play the last week in August, with the German mark down to fifteen hundred to the dollar, the cost of seats remained only one hundred marks, a little over six cents, even though they had been ordered in advance when the mark was worth five times as much.

The same is true of the lodging prices charged throughout the village, for during the Play every house in Oberammergau is of necessity turned into an inn. My beautiful big room in Anton Lang's "*Villa Daheim*," with three good meals, cost less than thirty cents a day. That was not much like commercialization or profiteering. Neither does this fact that Anton Lang received but 25,000 marks for three months of hard work, just about thirty cents at the current rate of exchange.

Then there have been stories told or hinted at concerning irreverence among the players; of their alleged unbecoming, even scandalous, conduct. The nearest I have been able to get to an Oberammergau "scandal" is hearing the unhappy story, a story forty years old now, of the girl, who was to have been the Magdalen in the production of 1880, but who died of a broken heart because of a tragic love affair. If such a tale is to be resurrected now, surely its only value is to point out with a new emphasis how rigid are the regulations governing the character of actors in the Passion Play. As the tale is told, the girl's name remains blameless; yet the first breath of scandal shut her out of the play forever, although, considering the grief and trial she had gone through, assuredly she could have brought to the portrayal of the role of Mary, the repentant one, a depth of feeling and a color of realistic acting beyond mere imaging. But not all the influence nor all the excuses in the world could change the traditional rules of the Play. She was debarred. The same rules hold today, and just as rigidly.

The men and women of Oberammergau are ordinary human beings, living in the world, and subject to the temptations of the world. But, besides the fact that they maintain a strict system of penalties and discipline among the actors whom they choose to play in the Passion Play, my observation of them is that the whole life and personality of their community is stamped with simplicity, purity and unworldliness and that poise and unaffectedness which

are fruit indisputable of many generations of the highest type of Christian living. Their conduct, in and out of the Passion Play theater, was, as far as I could note, irreproachable; and back of the scenes, as Mr. Lang told me, for no outsider is ever permitted to go there, the most rigid decorum is the rule. No performance begins without all the players gathering together before the curtain-rise, to recite the Lord's Prayer. Many of the leading actors are daily communicants during the performances; Anton Lang, the Christus, for one, was up with the dawn and off to Mass, and back home again, day after day, long before his guests were out of bed; and numbers of his fellow players were with him. Yet it would have been an easy matter for them all to find excuse for a little extra sleep o'mornings, considering the strenuous, indeed exhausting, hours they put in at the theater, from seven in the morning to six at night.

How different their life from that of a certain troupe of so called "Passion Players" which I discovered in Vienna on arriving there from Oberammergau! The Vienna troupe, with the role of Our Saviour played by an unbeliever—one ticket broker thought enough of his Faith to warn me of this fact, at the risk of losing the profits of a sale—had flagrantly stolen the Oberammergau play for production in a commercial theater; but they had cleverly cut the drama up into parts suitable in length for selling to the curious public. And yet, if Oberammergau suspicions are to be reckoned with, it is people of just this ilk who are responsible for the accusations of commercialism and irreverence made against the real Passion Play!

One little glimpse I had of the home life of Oberammergau folk remains with me as characteristic and as something for me to cherish in memory all my days. It was the morning that I was leaving, and I was downstairs unusually early, just in time, in fact, to meet Mr. Lang coming in from Mass. He invited me into the little room where he took his breakfast, and there we sat talking, Mrs. Lang having joined us, when the hall door opened

and two children entered, a girl of about ten, a boy of five, both dressed in gala white, and each carrying a brimming basket of roses. The children began to recite a little poem, but my "Bavarian" was quite too slow to catch its meaning at first; in fact I was just wondering if it was a custom for the village children to bring flowers to the "Christus" before the performance, when suddenly I glanced up to see Frau Lang weeping, and turning I beheld the face of Lang wet with happy tears. Realizing now that I had unwittingly stumbled into a very intimate occasion, I managed to slip out of the room, but in a moment Mr. Lang called me back. By this time the entire family was gathered there, and with a smile shining through his tears Mr. Lang looked up and said to me, "This is our twentieth wedding anniversary."

Never at any point in the Play had I seen Anton Lang's face so illuminated as at that moment when he smiled through his tears on his children gathered about his knee. Truly beautiful and Christ-like was that fine spiritual countenance of his then, all tenderness and love, such a light in it as might well be imagined in the visage of Our Saviour when he said, "Suffer the little children to come unto me". . .

And never did I realize so fully as at that moment how far removed the Passion Play of Oberammergau is from all the world of selling and trading, of vanity and display.

And yet, as I came away, I remembered this: that even the beautiful romance of Anton Lang and his wife was made unseemly gossip of twenty years ago in the American press. So perhaps it will always be; so perhaps these good people, living their simple life and fulfilling their Passion Play vow of three centuries ago, will always be a little misjudged and not a little misrepresented by selfish interests. But the Passion Play will go on, to the folk of Oberammergau a sacred rite, to the world an immortal object lesson of faith and devotion, just because the villagers are what they are, a simple Catholic people believing in and loving Christ; the very opposite of what they are accused of being by their calumniators.

"Where Rumania Rules"

EUGENE WEARE

Special Correspondent of AMERICA

THE article, "Where Rumania Rules," by Charles N. Lischka in the January 13 issue of AMERICA tells but half a story. It is to be regretted that its author has not proceeded further into the details of this Rumanian situation. He should have told your readers, for he appears to know whereof he speaks, that the race of people who now rule in that part of Southeastern Europe known as "Greater Rumania" is very little better than a race of savages. I know them well and have

seen them in action. I worked for a while in Bucharest and traveled a good deal in Transylvania, the Buckowina and Banat. Some idea of their character and moral fiber may be gleaned from the knowledge that many of their men, especially among the better class, paint their faces, pencil their eyebrows, make frequent and public use of the lip stick and die in alarming numbers of venereal disease.

A friend of mine who lived for years in Rumania

where he was employed by one of the British oil companies used to say that the Rumanians have their counterpart in the Mexicans under Carranza. This, however, is a libel on the Mexicans. Compared with the subjects of the "most beautiful Queen in Europe" the Mexicans are the most cultured, enlightened, highly civilized race of people on this earth.

The treatment meted out by these people to all non-Rumanians who, thanks to Mr. Wilson and his colleagues at Versailles, are now under the domination of the Government at Bucharest, is simply indescribable. Bishop Mailáth, that sturdy old successor to the immortal Batthyány in the thousand-year old See of Transylvania, has been kicked about, persecuted and imprisoned under orders from the Rumanian Government because "he is believed to be a Bolshevik." I know a dozen Catholic priests in Transylvania who have been tortured, horse-whipped and imprisoned without any charge whatever being made against them. On the night of January 24, 1919, Father Louis Stenczel, pastor of the Catholic church at Brasso was attacked by a mob of Rumanian soldiers, stripped, flogged into insensibility and then thrown into prison. No charge was ever made against him. He was given no trial, either civil or military. Because of priestly duties, Father Louis Blaise, pastor of the church at Lupeny, was dragged out of his bed at night by a gang of Rumanian soldiers who forced him with the butt-ends of their rifles to cross a half-frozen river, all the while firing pistol shots over his head or at his feet. He was bound and gagged and then thrown into an empty, unheated room to die.

Father John Szportni, professor of mathematics at the college at Gyulaféhervár was attacked by Rumanian soldiers while waiting for a train at Tovis. He was stripped of his garments and beaten with a club and the butt-end of a rifle. He was mocked at for his religion and compelled to make the sign of the cross in the oriental fashion. Later he was imprisoned on the charge that he was "guilty of Bolshevik propaganda." Father Francis Biró of Mátéfalva was flogged and imprisoned because he permitted his parishioners, all Hungarians, to sing the Hungarian national anthem after an order had been published by the Government that all Hungarians were to be permitted to wear their national colors and to sing the Hungarian national hymn. Father Ladislaus Kacsó of Jobbágyltelke and Father John Nagyag were imprisoned for several months "on suspicion." Both priests were horribly tortured and beaten by Rumanian soldiers on several occasions. Dr. John Hirschler, rector of the old church at Kolozsvár and one of the most outstanding priests in all Southeastern Europe was imprisoned on a trumped-up charge and given no hearing of any kind. During his absence from his residence his rooms were seized by the Rumanian General Petala. A prominent lad of twenty, used the rooms as the scene of the wildest kind of blasphemous orgies with a number of his fellow

officers and a batch of Rumanian women. The same thing happened with the cloistered rooms of the Rev. Rector of the Piarist College at Kolozsvár. In May of 1919, Father Botár at Szamosújvár, in one of his sermons to his little flock condemned Bolshevism as subversive of law and order. For this he was sentenced to three years imprisonment which sentence he served to the last day.

Father Leonard Trefan, Provincial of the Friars Minor in Transylvania, on the Feast of St. Stephen, preached on the subject of the holy fire which the priests of Israel had hidden away that it might be brought forward when their captivity should be at an end. The Rumanian Government took this to refer to the crushing of Roman Catholicism in Transylvania and imprisoned the Provincial for several months. Now, before he is permitted to preach even within the walls of his monastery his manuscript must be approved by the local government censor. Father Louis Mihaly was stripped of his clothes and horse-whipped for bringing food to one of his fellow-priests who was in prison. Father Joseph Rak who was educated at Innsbruck and who knows how to sing the American song, "Hello My Baby, Send Me a Kiss by Wire," and boasts about it, is arrested every once in a while and imprisoned for a few days before being released. No charge is ever made against him. The soldiers come to his little house, horsewhip him for ten or fifteen minutes and then throw him into prison. Father Alexander Butyka, a very old man who can hardly walk, was arrested about a year ago, imprisoned for about 50 days and then released. No charge was ever made against him.

About two years ago, in March of 1921, a Franciscan lay-brother, one Francis Hadju, who was the cook at the Franciscan Monastery at Brassó, was arrested without any charge being made against him. He was first tortured and then imprisoned. Later on he was horribly mutilated and, as a result, was moved to the hospital at Kolozsvár. Here, though he was known to be dying, no one was permitted to see him. Permission was refused to his Superior to anoint him. After his death his body was put into a cheap coffin and the lid nailed down and securely fastened. Upon agreeing not to attempt to open the coffin the friars were permitted to take it away from the hospital for burial. On the way to the convent, Rumanian soldiers intercepted the procession and forcibly took possession of the coffin. Later on in the day, after an appeal to the Rumanian authorities at the military station, the coffin was again delivered over to the friars for burial. A second time the soldiers halted the procession and again carried the coffin back to their barracks. Finally, after eleven o'clock at night the coffin was turned over to the friars a third time with the order that the burial would have to take place before eight o'clock next morning. A squad of soldiers was placed on guard to see to it that the coffin was not opened and for months after the interment the soldiers permitted no one to approach the grave.

Now, then, this is a sample of the workings of the Rumanian Government at Bucharest when Catholic priests are concerned. The facts set forth here are such as are within the personal knowledge of the writer. They are offered in continuation of the evidence submitted by Mr. Lischka in the article mentioned above. Here is an extract from a letter received yesterday from a gentleman in Transylvania who stands with and for his people:

I beg of you, Sir, in the name of the Crucified Christ to help us in our agony. . . Will you not make known to our courageous brethren in America our sufferings due to the hatred of these people who would destroy us because of our faith and our unwillingness to bow the neck to the yoke of the oppressor? . . . We seek not alms. We beg not for bread. We ask only that we be permitted to practise undisturbed our ancient faith, all to the greater glory of our God. . . With those who must wear the crown of thorns it is not fitting to complain. No lamentation shall degrade the sublimity of our martyrdom. But your people, I am sure, will not withhold from us that compassion which Veronica offered to Him. . . Help us ere it is too late!

Four years ago when this government of ours was distributing good American dollars by the billions the Rumanians, one of our "beloved associates" in the war, got a huge loan for food, guns and ammunition and for "reconstruction purposes." At the time the loan was made our Government exacted certain guarantees regarding payment. About three months ago, in total disregard of these guarantees, the Rumanian Government undertook to raise another loan to pay off certain of her debtors excluding the United States, and our Secretary of State called a halt. He refused to sanction any further loans until some practical move was made looking towards the payment of the huge debt owed to us. The Rumanian Government, in an effort to hold us off, sent to this country a Commission of Finance which spent more than a week in Washington in conference with Mr. Hughes and our Debt-Funding Commission. The matter was not settled. The Rumanian Commission is now on its way home for further counsel and advice with its Government and is expected to return here shortly to enter into some final arrangements regarding the payment of the debt.

Here is an excellent chance to teach the Rumanians a first rate lesson and put a stop to the religious persecution not only of Catholics but of Calvinists, Unitarians and some others as well. You who read this ought to write a respectful letter to Mr. Hughes at the State Department and ask him if he will not protest strongly to the Rumanian Government against the persecution of the non-Rumanians in "Greater Rumania." The Minorities Treaty of Paris, signed on December 9, 1919, guarantees "complete protection of life and liberty" to all minorities in "Greater Rumania," "the free exercise of religion," and "equality before the law." Mr. Hughes' protest if it is made, and your own as well, will be fully within the rights of our Government and in accord with the practises of international law and ethics. It will be very effective, too.

Finally, for the protection of priests in "Greater

Rumania," the writer of this begs to say that he is a layman. He is not now in "Greater Rumania." The Rumanian Legation at Washington will please note this, and suggest to the Rumanian soldiers not to horsewhip either Bishop Mailáth or Bishop Szecheny for "writing defamatory letters to the Americans." The writer has had no correspondence with any Catholic churchman in "Greater Rumania" for the past two years.

The Tragedy of Thrace

E. CHRISTITCH

THE reinstatement of Turkish rule in Thrace is a woful landmark in history. Thrace was once a kingdom, and an independent kingdom; but it was successively subject to Persia, Macedonia and Syria, till it fell under Roman sway fifty years B. C. It lies to the south of the Rhodope mountain chain; and Western Thrace is situated between the Mesta and Maritsa rivers. All Thrace is claimed by Turkey, whose policy of extermination enables her to point here, as in Armenia, to the diminished Christian population, and to rely on its being sufficiently cowed to make a plebiscite a safe venture. But Greece, Serbia and Bulgaria, were able to prevent at Lausanne the imposition of a plebiscite. Western Thrace, or Gumuljina as it is otherwise called, has certainly now a large Moslem, if not a Turk, population. It is inhabited by numbers of Pomaks (who are Bulgarian Mohammedans), and a majority of Christian Greeks. The land has long been disputed between Greeks and Bulgarians, and at the end of the second Balkan War in 1913 Bulgaria got possession of a large Thracian area. The Turks, as a rule, fraternized better with the Bulgarians than with the Greeks; and when at the close of the Great War almost the entire province of Thrace, East and West, was given by the Allies to Greece, both Turks and Bulgarians departed.

Both peoples are now looking to resettlements in this fertile province, so vast that it has been proposed as a refuge ground for the Armenian nation, for whom the Turks have decidedly no room in Asia Minor. The eminently industrious Greek population was thriving in this congenial region, when the terrible collapse of the Greek army beyond Smyrna, and the cession at Mudania of Eastern Thrace to the visitors, suddenly flooded Western Thrace with hundreds of thousands of Greek refugees seeking asylum from the returning tyrants.

There is no geographical line of demarcation between Christendom and Islam; for in the border lands of Asia and Europe creeds are intermingled, and Christianity fluctuates as the Moslem scythe moves hither and thither mowing down, as relentlessly as it dares, those who resist Mohammed. In Europe, the Turks are moving into silent and deserted Thrace, whence the Greeks fled in panic, but the fugitives are already hoping and planning for a future return to their homesteads. A gallant little Greek contingent still holds the fort of Karagatch

at Adrianople, in spite of the protests of the French mandatory force, so that Christians still assert themselves even here. Islam, indeed, has regained a foothold in Europe that it had lost, but it has not wiped out the Christian religion in Asiatic Turkey by expelling the Greeks.

The deathless Armenians are again lifting their heads and clamoring for territory on which to live within Cilicia. They will not go to Thrace, where neither Greeks nor Bulgarians want them; but they will stay in Asia and exist there as Christians, decimated, tortured, but ineradicable. Their normal existence is one of revolt, and it was a new, proud experience for them last year to join up with a regular army like that of the Greeks. They had harassed the Turkish army as best they could during the World War, and paid the penalty. One reads in Sir V. Chirol's "Turkish Empire" that sufficient ammunition was still possessed by the Ottoman troops after the Mesopotamian and Palestine campaigns to enable them to shoot the Christians in batches. Tied together in droves, and huddled into the smallest possible space, they were exposed to the play of machine guns till the last was laid low. The decency of a light covering of earth was often given to the mound of corpses. Far different was it with the doomed victims later on, to whom military parsimony grudged such a merciful end to their sufferings. Stripped of every tattered garment that still hung on their shrunken limbs, they were chased at bayonet point into the mountainous regions of eternal snow, and left, thus unclothed, to perish of exposure and starvation. Bitterly, indeed, must the Christians of Asia Minor rue the temerity of the Greeks when, prompted by the Western powers, they challenged Turkey-in-Asia, with the hope hidden in their hearts of resuming the interrupted liturgy in Santa Sophia. Still does the legend run of the priest, interrupted while celebrating the Holy Sacrifice, who miraculously disappeared in the wall behind the altar when the Turks rode into the sacred edifice. Simple folk on the Greek Islands still dream of being among the Faithful to receive the Sacred Species at the hands of this priest, when he reappears to complete the unfinished Mass while the Cross glitters once more on *Hagia Sophia*.

The loss of Thrace to Greece does not mean the loss of Greek aspirations. Turkey is certainly less formidable than she was a century ago; she is no longer a power in Africa; her sway in Asia has been reduced; and she will have to act warily in Europe with the eyes of the little neighbor States fixed upon her. It is calamitous that the close of the war did not see proper restrictions applied to this malignant anti-Christian factor.

The Turkish army had dwindled to one-fourth its size in 1914; and, to take England's case alone, there was sufficient reason for stern measures. One-third of the British prisoners taken by the Turks succumbed to neglect, and the fate of missing thousands was never made known. Yet, while Germany was forced to surrender her armament, Turkey was exempted from like penalty. Her heavy

artillery, as the Greeks discovered when prompted by the Western Powers to try their luck, was in perfect working order. Turkey's success was so complete that after 3,000 years the Greek race exists no more in Asia Minor! Military victories always find admirers and acquirers, and so we find that suddenly Mohammedanism has become fashionable. Some months ago there was an impressive Moslem celebration in a town of Sussex, where sixty converts to Islam were received, and many in the assembly promised to recruit actively for augmentation of the number. One of the kindly patrons was a British peer, Lord Headley, most influential of the "true believers" in England, who is responsible for the building of an imposing mosque in Liverpool. Turkey has plenty of friends nearer home, where doubtful or tepid coreligionists have gained fresh ardor by the triumph of Mustapha Kemal.

"The time has come," said the Afghan Envoy, congratulating the conqueror of Smyrna on the rout of the Christians, "when Heaven sees fit to uplift the Moslem world, and prepare the restoration of the Caliphate to its pristine splendor."

In Smyrna, the people, reliant on French sympathy, manifested their joy so boisterously as to alarm the French residents, who felt keenly that in the eyes of the turbulent masses they, too, were "Christians" like the "Greek dogs" just defeated. There were amicable remonstrances from the French authorities, which had little result. A wealthy Syrian had offered a reward to the first Turk who planted the banner of the Prophet on the walls of Smyrna, and this man now became the hero of the hour.

The Arabs themselves, discontented at the small territory given them for a kingdom, held moreover in tutelage by England, although still hostile to the Turks whose rule they discarded, are impressed by the hero of Angora, the indomitable Kemal. The link of creed with a victor is more potent than dislike of the sovereignty of the Sultan.

In Palestine it was seriously considered whether Kemal should not be invited to relieve the citizens from the Zionist domination foisted on them by England. One cannot even hope that the sad prospect of Islam once more in control of the holiest places on earth, should bring together the nations built up on Christian civilization, and inspire them to sink their differences for the sake of their common defense, so long as the ominous move of Turkey back to Thrace is not only tolerated but conceded as a welcome event.

Thrace is primarily Hellene, then Slav, and only in the third place Turk. Turkey's population is now about 7,000,000, and in the vast stretch of Thracian territory confided to her she will be incapable of carrying on without the Greeks she has expelled. They are always her principal workers, for the Turks allow Christians to exist within their Empire merely because they desire laborers and servants. The Greeks will surely creep back again, and their treatment by the lords of the land will then be a matter of profound interest for their neighbors.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department

Massachusetts Public Interest League

To the Editor of AMERICA:

I wonder how many of your readers know of the work carried on by the Massachusetts Public Interest League, an organization of patriotic women who give their time working for the public good. I have in mind Mrs. B. L. Robinson, the president of the league, Mrs. John Balch and Mrs. Randolph Frothingham, women capable of steadfast resolutions and unflinching courage! The work of these noble women against the Towner Twins and bureaucratic and Socialistic legislators is heartily to be commended.

Milton, Mass.

MRS. RIDGEWAY HOLBROOK.

The National Colors of Ireland.

To the Editor of AMERICA:

Mr. Hilliard Atteridge, in his article on "The National Colors of Ireland" in your issue of January 13, states that "in the old French army . . . the foreign-raised regiments, Swiss, German and Irish, wore red." This is inexact. A reference to Susane's curious and detailed "*Histoire de l'Infanterie Française*" shows that, on the eve of the Revolution, blue was worn by the French Guards and foreign regiments raised in German provinces, while white was the color assigned to the native infantry and red to the Swiss Guards, Swiss line regiments, and the three regiments of Walsh, Dillon and Lee, to which the old Irish Brigade had dwindled by 1789. The ranks of these regiments, it may be noted, had for years ceased to be recruited by Irish-born refugees; but documents of Revolutionary date show that, among the commissioned grades, the names at least were pure Irish to the end.

Mr. Atteridge may be right when he states that the use of the green flag as a national emblem dates only as far back as the United Irishmen. That the association of the color with Ireland is older than this, however, is evident from the fact that the *drapeau d'ordonnance*, or, as we would call it, regimental color, of one of the old regiments of the Irish Brigade, preserved in the Invalides Museum in Paris, shows a standard quartered red and green.

These are details, possibly, which will interest only the curious, but an article written to correct inaccuracies should itself be meticulously accurate.

New York.

HENRY LONGAN STUART.

Washington, a Nest of Schemers

To the Editor of AMERICA:

Miss Myrtle Conger in the issue of AMERICA for January 20 ventures a pertinent inquiry regarding my personal dealings with my Congressman. She wants to know if I am setting an example to your readers along the lines suggested in the article, "Washington, a Nest of Schemers." The answer is in the affirmative.

I do not kick my Congressman's gate for the reason that he has no gate to kick. He lives in a New York flat. But I do kick his shins. I see a good deal of him here in Washington and while he is, on the whole, a courageous, upstanding and honest legislator, he is susceptible to the workings of the "system" and needs, occasionally, a jolt or two. I give it to him. Given the slightest chance I growl at him, scold him, blackguard him and, at times, threaten to expose his general unfitness to hold his job in a special news dispatch to the *Bronx Home News*. But my Congressman is not one of those to whom I referred in my article. My Congressman has had no part in the wild orgy of Congressional appropriations of the past half dozen years. He realizes, better than do I, the sinful waste and the shameful abuse of public confidence of which recent Congressional sessions have been guilty. The truth is that I got from him much of

the "dope" on the happenings of the past two years. I was abroad during this time and lost track somewhat of Washington business.

The hotel at which I reside in Washington houses a number of Congressional gentlemen with whom I have more than a passing acquaintance. And it may be remarked here that this Congressional weakness for spending other people's money is not confined to the halls of Congress or to the work of the day. It goes beyond these. It usually extends far into the night and reaches its greatest fervor along about the zero hour and after the newspaper men, who are forced to work for a living, have finished with their day's toil and seek surcease from care and worry in the quietude of their bachelor apartments. The bait which draws you into the net is just about as innocent-looking a document as many of the bills which are framed to gouge money out of the unsuspecting masses. It is usually a much-folded piece of hotel stationery on which is scribbled something like this:

Conference now on in 344. Come in before you curl up. All agree to quit promptly at two. Sammy and the Big Fellow due to start the politicking at St. Joe to-morrow night and leave here on the 2.45. Bring your new chips with you.

This *billet doux*, five nights a week, bears the signature or the initials of any one of a dozen or more honorable gentlemen from a number of States along the Atlantic seaboard of the North. Usually these "conferences" end by my having to borrow breakfast money from a certain Democratic gentleman who got his education at Fordham and now resides in the Bergen district of Jersey City, but they afford me a magnificent opportunity to "razz" a number of our distinguished statesmen regarding their spineless attitude in the face of the robbers, quack reformers, schemers and money grabbers who are their companions by day and who are always set to get money out of our national treasury. The only attempt at rebuttal is to inform me that I am "out of touch with the situation," that the "country has outstripped me" or that, because I have been dealing with Austrian kronen or German marks so long, I am a "cheap skate."

Do I tell the Congressmen that they are dishonest? You bet I do. I tell them a few other things, too, which may not be set down here. And Miss Conger ought to speak to the Indiana Congressman as strongly as she knows how. And all the other Miss Congers in Indiana and everyplace else ought to do likewise. The Congressmen will listen. They listen to everybody who has anything to say about giving money away and they ought to be treated to a change of diet. They need it.

Washington.

EUGENE WEARE.

Catholic Conference on Industrial Problems

To the Editor of AMERICA:

The organization of the Catholic Conference on Industrial Problems launched at Chicago and sketched in the issue of AMERICA for January 20, is a decided step forward in the Catholic work of social enlightenment. The one fact alone that there is still such a distorted and utterly wrong view on the question of "a living wage" among many who are prominent in social and industrial circles and even members of national commissions or boards, goes to show how important enlightenment and general instruction are. Articles do something and so do lectures, but social study centers and groups kept up are more important to my mind. The leaven in this fashion permeates the whole Catholic, and also, if proceedings of meetings are published in papers, the non-Catholic mass.

I hope that, unlike other organizations well started, this will develop and command constantly growing interest. I think that will depend in no small measure on the calibre of the instructors and the practical fruit of the study clubs. The proviso of taking no vote is obviously a very essential one.

Garrett Park, Md.

PHILIP H. BURKETT, S. J.

A Victory for Liberty

To the Editor of AMERICA:

The menace to the parish school has been legally side-tracked for at least two years in Michigan. The State supreme court on February 2 dealt the opponents of the parish schools a body blow which may keep them out of the ring for more than two years in the Wolverine State. In effect the court's unanimous decision keeps off the ballot at the coming spring election the proposed amendment which would compel all children to attend the public school and would thereby close all private and religious elementary schools in Michigan. The issue before the court was whether signatures to petitions for the amendment held for the coming election though they were originally obtained for the election of last November.

According to law, the signatures to initiatory petitions for propositions to be put on the ballot must total ten per cent of the total vote at the previous general election. These signatures must be filed with the Secretary of State four months before the election at which the respective proposition is to be voted upon. Ten per cent of the vote at the Presidential election of 1920 was 105,853. James Hamilton and the other advocates of the school amendment began in February, 1921, to obtain signatures to their petition. By July 7, 1922, they got only 59,648 signatures, according to press reports; and the amendment could not come up last November. The vote then totaled only a little over 500,000, and the number of signatures required for the petition was reduced to 55,000. The Hamiltonites had continued gathering signatures, obtaining 8,519 additional, and in December tried to file their petition with 68,167 signatures to force the amendment on the ballot at the election this spring. However, Secretary of State, Charles J. Deland, declined to accept the petition on the ground that the signatures obtained for the November election were not valid for another election. Hamilton began mandamus proceedings in the supreme court to compel Deland to accept his petition. The court heard arguments of the Hamiltonites and of the Attorney General's department on January 23. Its decision of February 2 upholds the Secretary of State.

This petition [said the court], lost all legal significance when the vote for Governor at the November election in 1922 fixed a new basis and a less number of legal voters necessary to sign. The petition, with the requirement it sought but could not meet, died and was not raised from the dead by the advent of a new basis designating the number necessary to sign.

The court's ruling may set a precedent for other States where this issue may arise. To those who assert that our enemies were defeated on a technicality, one may reply that the court's decision merely confirms the popular referendum of 1920, when the amendment was rejected by two to one in a total vote of 964,517. If petitions obtained for one election could be used for any subsequent election, a minority could continue to harass the majority without end; and that certainly is against the American principle of majority rule in those things which are subject to popular voting.

It remains to be seen whether the bigots can stage a "come-back" in 1924. By that time the United States Supreme Court may have passed on the Oregon phase of the school issue. Meanwhile Michigan will enjoy civic peace as far as liberty of education is concerned. It is a great victory for Bishop Gallagher, Senator Ferris, and other champions of freedom of education and religious liberty who fought and won the great battle of the ballots in 1920 for constitutional rights and American principles. American law and fair play are still triumphant over the schemes of alien-born or alien-minded "reformers" and would-be patriots who would afflict our country with the racial hatreds and religious strife found in other countries and opposed to the true American spirit.

Detroit.

J. B.

A Challenge to Our Zeal

To the Editor of AMERICA:

I read with great pleasure the splendid article by Floyd Keeler, "A Challenge to Our Zeal," in the issue of AMERICA for January 20. I hope that this subject of the Catholic immigrants will be studied and given the utmost attention by every American Catholic, priest or layman, because on the solution of this momentous problem depends the spiritual welfare of thousands and, perhaps, millions of souls. I am a Spanish immigrant myself and I wish by this communication to let the persons interested know some of the experiences my countrymen have had in the United States before their religious aspirations passed into objective fact. In all I am going to say I have only in mind the generous motto of the noble Spanish Knight of Loyola: "*Ad majorem Dei gloriam.*" I desire only the salvation of souls.

Before the establishment of our parish only five or seven per cent of my countrymen used to attend Mass. The nearby American pastor felt he could not do anything with the adults, but had good hopes for the children. He was wrong in his expectations, because if the parents do not practise their religion all efforts will be lost on the young generation.

After seven years, a Spanish-speaking parish was established for our 1,400 people. Here are the results of the nine years of work that now followed: A good church and rectory were built at a cost of \$45,000, and both are paid for entirely. Over eighty per cent of the people attend Mass and perform their Easter duties, and every Sunday a good number of adults and children receive Holy Communion. Who accomplished this? What cause changed the hearts of these lukewarm immigrants? It was brought about by the preaching of the Gospel and the offering of the Holy Mass. The Apostles converted the world by using these two wonderful means. They did not remain in the *caenaculum* offering ceaseless prayer and sacrifice in order to convert the peoples of the earth. No, they prayed, went forth and preached to all nations. The American priests are excellent and zealous men. They can pray, and they do pray, for the immigrants of their flocks, but they cannot give to them the word of life because they cannot speak their language; and without that Divine Gospel, preached in season and out of season, men will be poor Catholics; weak in their faith, and in a generation or two will be a loss to Catholicism.

I have met in America the sons and grandsons of many good and excellent Catholics whom I knew in Europe. They are indifferent and have no religion. Their forefathers held to their Catholic faith for 1,800 years in spite of many bloody persecutions, heresies and schism. Over here the descendants lost their faith in a few years. It seems to me that America is the most promising field for a man of God. Missions in Japan and China are good, but I suppose that zealous work among the immigrants will give more fruit.

My nation played a noble and glorious part in defense of the Church in the great revolution of the sixteenth century. She sent to the Council of Trent great Bishops, who effected salutary reforms; her theologians wrote immortal works against Luther, Calvin and Henry VIII; her missionaries went all over the world, preaching in Asia, Africa and America; her kings, princes and people lavishly spent their treasures in the noble cause of Catholicism. And now, 400 years later, the sons of these heroes become, in America, disciples of the renegades of Erfurt and Geneva because nobody tried to keep alive their faith.

It is a fact that more than one-half of my countrymen have no religious assistance in these United States. Let us hear from others, and, in the meantime, let us pray to Almighty God and the Blessed Virgin to send some help to the poor immigrants, who come over here to improve their material condition at the risk of losing their religion and their souls.

Bristol.

F.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 24, 1923

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Sunday Observance

THE question of Sunday observance is again to the fore. In two States recently the lawfulness of theatrical performances on Sunday has been tested in the courts. This of course has to do with statute law and does not touch the deeper significance of an observance that originated with the Catholic Church. For it was the Catholic Church that made the first day of the week sacred above other days, as she made special feast days in the calendar of her year occasions of greater solemnity. The world owes it to the Catholic Church that there is any Sunday observance at all. And when the world broke with the Church, man-made creeds interpreted the meaning of a Catholic tradition to suit themselves with the consequence that today, outside the Church there is little religious significance to Sunday observance. How can there be depth of meaning to a religious observance when there is confusion in the very essentials of religion? If leaders are at a loss to know what is to be believed in a creed how can the conscientious follower determine what is to be observed?

So it is that Sunday observance is no longer a question for the churches but for the courts. What a sorry commentary on modern religion! The power of the civil law invoked to dragoon people into religious observance! The Protestant mind in history and criticism is ever at a loss to account for canon law and civil law working in harmony for the common welfare, agreeing on the observance of certain days, and punishing those who failed in observance. It was narrowness, it was bigotry when a world was Catholic, for Church and country to insist on Sunday observance. Whatever it was at least it was consistent, for in the ages of Faith what a citizen believed mattered more than anything else. If he did not live up externally to his belief his Church and his country demanded an explanation.

Now that the age of reason is upon us and faith has no meaning whatsoever we have the unreasonable spectacle of appeals to civil courts for the furtherance of religious observance. If it is against the law to hold theatrical performances on Sunday, then they should not be allowed, but the law cannot control the conscience. There will be religious observance when there is religion not in newspapers and magazines but in men and women. And when American homes and American schools realize that religion is a fact in life, and not a fad, or a fancy or a social or business asset, then Sunday observance will be secured.

When the End Justifies the Means

IT was no less a personage than Mrs. Sairey Gamp who warned us of the folly of seeking to peer too closely into the future. "Seek not to proticipate," she counseled, "but take 'em as they come and take 'em as they go." Mr. William H. Anderson, superintendent of the Anti-Saloon League of New York, seems to have acted on the advice of Mrs. Gamp, with results that bring him and his followers no comfort. In the days before the League had attained to its present power, Mr. Anderson thought it well to disburse the sum of \$24,700 for "publicity." Eight years after this transaction, the district attorney of New York thought it well to ask the names of the persons to whom this sum was paid. Through his counsel, Senator Brackett, Mr. Anderson expresses his regret that he is unable to comply with this request, and there, for the present, or as long as the Anti-Saloon League can prevent disclosures the inquiry rests.

What is most remarkable, however, is not so much Mr. Anderson's refusal to answer as the defense which Mr. Anderson permits his counsel to make for him. "I recognize," writes this gentleman, "that there have been times when Mr. Anderson has not acted discreetly, very probably unjustly, according to your standards and mine; but no great cause was ever brought to power without such indiscretions and injustices. They should not be remembered a moment." An attorney is obliged to devise the best possible defense for his client. But a defense which is a plea of confession and avoidance does not sit well upon a professional reformer, and in the present instance Senator Brackett has not provided his unfortunate client with even that poor plea. Mr. Anderson is "very probably" guilty of occasional violations of justice, but these should not be remembered, since they were committed to promote a "great cause." In other words, instead of defending Mr. Anderson, he seems to claim for him the right to do evil, at least occasionally, to further a good cause. Mr. Anderson has his enemies but the most determined of them never drew so damning an indictment.

In New York, Prohibition made its way largely because of an association whose agent is now admitted to have been guilty of occasional indiscretion and injustice. It

would be interesting and profitable to inquire how far its success in other States was due to fanatics who felt themselves justified in courses for which Senator Brackett can find no word of condemnation. As Associate Justice Clark of the Supreme Court said more than a year ago, "respect not only for the Volstead law," but because of that law, "respect for all law has been put to an unprecedented and demoralizing strain in this country, the end of which it is difficult to see." But what matters that, or why need reformers trouble themselves as to the morality of the means they use to foist Pecksniffian legislation upon the people?

Helping the Criminal

IT is the unhappy lot of much that is admirable in modern social legislation, to be put in peril from the outset by the sentimentalists. For many years it was an open question whether the juvenile court could possibly survive the attacks made upon it by tenderhearted gentlemen who sat upon its bench, and by the more tender-hearted "sob sisters," all of whom wept over the young urchin, instead of trying to help him to correct his faults. Happily, however, the juvenile court is now practically free from these alleged experts, in whom intellect and common sense had been drowned by a flood-tide of sentiment and emotion.

Today it is the turn of the parole system to pass under fire. There can be no doubt that the principle of the parole, to give the criminal a better chance for rehabilitation than his predecessors had, is sound. Society is bound to exercise charity as well as justice, and many of the older police methods of dealing with the criminal were not only uncharitable, but, very often, gravely unjust. If there is good reason to believe that the criminal has satisfied the substantial requirements of justice, it is a gain to society as well as to the individual to release him, and to aid him in beginning a new life. Unhappily, however, even the best of theories may work out poorly in practise, not because the theory is unsound, but because it is improperly understood, or applied to cases it was never intended to cover. Thus according to the Police Commissioner of New York, the friends of the parole system in New York apparently think it their duty to take men out of jail as fast as the courts commit them to jail. "Fighting criminals is a hard enough task any way," he complains, and, quoting Judge Talley, "the crook has about forty chances to one, to begin with, of escaping all punishment. If, however, he happens to be convicted, his friends at once begin to work for his release."

In this work they are justified, but it is the duty of the parole board to consider society, as well as the man whose actions have made him an enemy of society. As the Commissioner urges, consideration should always be shown to first offenders, and not withheld even from individuals who have a record of two or three convictions.

"But fourth offenders are not entitled to any consideration." No doubt the Commissioner does not intend his words to be taken literally, yet it is highly probable that the man who has been convicted four times of serious crime, is not a proper subject for parole. If statistics may be relied upon, the system is justified, since a majority of the paroled men have shown themselves worthy of the clemency extended. It would be indeed regrettable if the lack of judgment and common sense which occasionally characterizes the work of parole boards should be suffered to obscure the real value of the system. Justice must be upheld, as we are told, even though the heavens fall, yet we fallible mortals probably approach nearest to substantial justice when we temper our severest judgments with mercy. He who is the judge of the whole world is also the Lord of everlasting mercy.

A Report on the Towner-Sterling Bill

THE report of the special committee on education, appointed by the Chamber of Commerce of the United States to study the Towner-Sterling Federal education bill, embodies the conclusions which have been set forth in this review for more than four years. The committee is in no doubt that under the provisions of the bill, Federal control of the local schools is "inevitable." Either the bill creates Federal control, or it does not. If it does not, then the Federal Government will be forced to the dangerous and fundamentally unsound policy of distributing to various local governments, huge sums of money over which it exercises no control and for which it asks no accounting. It will simply parcel out annually \$100,000,000, saying in effect to the recipients, "Your schools may be poor, but that is not the concern of the Federal Government. Under the Constitution, school standards and all questions relating to the local schools, are left to the States. The Government does not ask what those standards are, and does not require you to change them, for it can exercise no control of the local schools."

But under the Towner-Sterling bill the Government will do nothing of the kind. It will continue its policy of "What Washington subsidizes Washington controls." It will not give a penny to any State, unless that State conforms to the Federal standards. To qualify for the Federal subsidy, the States must report to the Federal Secretary, and if the report is unsatisfactory, the Secretary will reject it. More than this, he will require the States to file an annual report, and if, in his judgment, the required standards have not been maintained, he is empowered to withhold all appropriations. And it must be remembered that the Secretary is the judge, and the sole judge. It is true that, by a noble gesture, an advisory committee is appointed to aid the Secretary, but this committee has no more authority in the premises than Mustapha Kemal. As the report of the Chamber of Commerce notes, "The proponents of the bill are trying to

sit on both sides of the fence at the same time." One section of the bill states in the most explicit terms that the Federal Government shall exercise no control of the local schools, while

another part of the bill sets up standards which the States must meet and maintain if they are to receive Federal money, and the new cabinet officer, the Secretary of Education created by the bill, is given authority to withhold the money from any State which fails to meet the standards.

In one point, the report underestimates the Secretary's power. The Secretary is not merely authorized, but directed to withhold appropriations when "in his judgment" certain provisions have been neglected by the State. As long as the bill vests a political appointee with this authority, it will be useless to deny that it creates a Federal control over the local schools.

Paternalistic Legislatures

"FOR 500 years," wrote Buckle, "all advance in legislation has been made by repealing laws." Quoting Buckle on the floor of the Senate, Senator Stanley recently suggested that we Americans seem to hold that we advance only as we legislate. With many vociferous factions which exist in our midst there is a settled conviction, first, that all evils yield to legislation, and next, that an enactment works automatically. Consequently, at the last session of Congress, more than 20,000 bills were introduced, and if all the bills offered in the State legislatures in a given year were collected, probably their number would not be much smaller. These models of legislative wisdom range from the proposal to send the

citizen to bed every night at 10 o'clock, to a plan for the establishment of a Federal bureau to teach all nations the blessings of democracy. Meanwhile, as democracy dies at home, bureaucracy flourishes.

It is probable, as Senator Stanley observed, that very few of the statesmen who introduced these bills, expected that they would be adopted. They sponsored them, either because compliance with the demand of an organized minority seemed advisable, or because "the folks back home" thought a new law would provide a short and easy way of securing a needed reform. On the other hand, not all the mass of legislation annually adopted is needless. When governments undertake projects which are nothing but disguised Socialism, laws of a very odd and curious nature will be found necessary. Paternalism runs riot in our legislatures today; as Senator Moses once remarked, the Americans of seventy years ago would stand aghast if they knew how many activities which properly belong to the individual or to the family, are now taken over by the Government. It would, indeed, be difficult to imagine Webster or Calhoun gravely considering the obligation of the Federal Government to teach the hygiene of maternity, or Henry Clay pleading in impassioned periods for the founding of a national conservatory of music and dancing; but it is not difficult to imagine our modern statesmen busying themselves with projects even more completely paternalistic. It may be that we have advanced since the days of the pioneers, but we appear to have advanced in the wrong direction.

Literature

The Works of Dr. John A. Ryan

THE earliest of Dr. Ryan's works is his "Living Wage," which he produced as his thesis for his doctorate at the Catholic University of America. Following the teaching of Leo XIII he vindicates for the laboring man a right to a wage sufficient to maintain him and his family in decent and frugal comfort.

"Socialism: Promise or Menace" is a joint debate on the right or wrong of Socialism, between Dr. Ryan and Morris Hillquit. The chapters of this book originally appeared in *Everybody's Magazine*. In this controversy Dr. Ryan's moderation of statement adds strength to his powerful indictment of Socialism.

The little volume entitled, "The Church and Socialism" takes its name from its opening chapter, which contains an excellent brief statement of the position of the Catholic Church on Socialism. Other chapters are devoted to moral aspects of contemporary social practises.

In "The Church and Labor" Dr. Ryan and Father Husslein, S. J., in collaboration, besides their own contributions to the history and principles of Christian par-

ticipation in the labor question, have edited the great historic pronouncements of Popes, Cardinals, and Bishops on the problems of labor.

Similarly, in "The State and The Church," Dr. Ryan and Father Millar, S. J., have brought together notable and authoritative documents and treatises on the relation of the Church to the State. Important chapters in this work by Dr. Ryan are his comments on Pope Leo's "Christian Constitution of States," and on the end and functions of the State and the moral obligation of civil law.

The *magnum opus* of Dr. Ryan, at least up to the present, is his work on "Distributive Justice," being a discussion of the right and wrong of our present distribution of wealth. This is a systematic and comprehensive inquiry into the justice of the principles by which the product of industry is actually apportioned among landowners, capitalists, business men, and laborers. With a strong statement of the case for private ownership of land he finds that the moral right of the landowner to take rent, like the capitalist's to take interest, has no

sufficient intrinsic basis, but is chiefly justified in the "presumptive title which arises out of possession, in the absence of any adverse claimants with a stronger title to this particular share of the product." Dr. Ryan himself provides us with the following summary of the moral rights involved in the distribution of the products of industry (page 431):

The landowner has a right to all the economic rent, modified by the right of his tenants and employees to a decent livelihood, and by the right of the State to levy taxes which do not substantially lower the value of the land. The capitalist has a right to the prevailing rate of interest, modified by the right of his employees to the "equitable minimum" of wages. The business man in competitive conditions has a right to all the profits that he can obtain, but corporations possessing a monopoly have no right to unusual gains except those due to unusual efficiency. The laborer has a right to living wages, and to as much more as he can get by competition with the other agents of production and with his fellow laborers.

Most of the books in the one-foot book shelf which Dr. Ryan has filled, have a pioneer character among the works of American Catholic scholars. From first to last they represent an interest in the human and dynamic elements in modern society: they are the applications of moral science, which is Dr. Ryan's special field, to the problems of contemporary industrial, social, and political life. The enunciation of fundamental Christian moral principles which must be applied to social and industrial and civic problems is, of course, not new, but the framing of definitions which make these principles applicable to actual conditions has been a task not hitherto attempted on so extended a scale. As long as Christian principles are left vaguely floating in the air, all will render them the homage of admiration. It is only when an attempt is made to define the duties of a Christian employer or workman, statesman or citizens, that the inconveniences of Christian principles become manifest, and their conflict with human selfishness becomes acute. A new world has come into existence with modern industry and modern democracy, and while the old Christian principles are eternal, definitions based upon an order of things that has passed away are chiefly of historical interest. The work, then, of the modern moralist is to bring his principles into a working relation with contemporary life. This has been the task to which Dr. Ryan has devoted his energy with distinguished mastery of moral principles and practical problems, and with a moderateness of expression not always characteristic of intellectual pathfinders.

Bishop Ketteler, Ozanam, and Cardinal Manning prepared the way for Leo XIII's great pronouncement on the condition of the workingman. Dr. Ryan, more than any other man, has interpreted to the American public the mind of Leo on the living wage. The application of moral and social ideals to the wage problem has wrought a profound revolution in the strict individualism which governed economic thinking a generation ago. That industry exists for human welfare, and not primarily for

the accumulation of profits or the declaration of dividends, has been a lesson that has been learned slowly, and no one has taught it in our country more effectively than Dr. Ryan. In the doctrine of the living wage the Christian principles of justice are snatched from their clouds in the sky and hitched to run with safety the industrial machine.

Another illustration of Dr. Ryan's application of Christian principles to industrial life is found in the campaign which he inaugurated against the so called American plan of open shop, which made such alluring bids for support about a year and a half ago. The right of collective bargaining, as a principle, was easily conceded and loudly applauded, but its applications were being obscured and denied. Dr. Ryan pointed out that there is no real power of collective bargaining where the laboring man is denied the opportunity of being represented at the bargaining table by whomever he wishes. The open shop of the so called American plan was merely a device to deny the laboring man any effective use of the power which comes from collective bargaining. The first expression of organized Christian sentiment in this matter was voiced by Dr. Ryan.

No one has more ably combated the fallacies of Socialism than has Dr. Ryan in his numerous books and articles on the subject, but typical of his clear thinking was his protest against the invasion of the political rights of minorities, when the New York Assembly undertook to oust from its body Socialist members who had been duly elected. While declaring his opposition to Socialism, Dr. Ryan publicly denounced the despotic procedure of the majority in the New York Legislature, and declared that any conniving at the invasion of the rights of minorities would result in the loss of those rights by Catholic and other minorities when the occasion presented. The Catholics of Oregon have just experienced a similar exercise of arbitrary power by a despotic majority, and bear testimony to the wisdom of Dr. Ryan's view.

Any detailed study of Dr. Ryan's substantial volumes would require a deal of space. It is twenty years since the writer sat at the feet of Dr. Ryan in his lecture room at St. Paul's Seminary. The volumes from Dr. Ryan's pen are characterized by the same solidity and human interest as were his lectures. He has been a pathfinder who has been content to work with those who followed so that the trail which he has blazed has become a broad highway for the convenience of multitudes.

EDWIN V. O'HARA, LL.D.

BEAR YE ONE ANOTHER'S BURDEN

I wonder if no friends were left to me
How I should fare;
How brave the world and all its misery
With none to care.

The doom is not that friendless and alone
We earn our bread;

For that were but to turn our hearts to stone,
Our feet to lead.

It was but meant that friend with friend we go
Adown the road;
That humbly hand to hand we work, and so
To share the load.

Then let me not, dear Lord, forget the plea
Each dawning day,
That altogether lone I may not be
To face the fray.

M. J. RIORDAN.

REVIEWS

A History of Labor. By GILBERT STONE. New York: The Macmillan Co.

While this book is an attempt to depict broadly the history of the masses it is in fact mainly an industrial history of England. The early history of other countries in modern times is merely complementary to the history of English labor. With much that is excellent and accurate in this large and handsome volume, it is nevertheless far from satisfactory. It fails entirely to do justice to the Catholic Church, which here appears as a clog on human development. Yet a large section of the book is devoted to the period when all labor's progress and happiness was in greatest measure due to that Church. In view of the more enlightened attitude that is gaining ground generally it is difficult to excuse the writer whose bigotry makes him incapable of presenting a true history of labor. His glorification of Luther is equally unhistorical and obsolete. His point of view throughout the volume is clearly expressed when he says: "Luther succeeded in effecting what in this country [England] the Lollards attempted too early, the release of the citizens from the spiritual despotism of Rome."

J. H.

Mary Alanna. By ROSE LYNCH. Dublin: M. H. Gill and Son. Rarely do we find distinctive talents in two distinct arts, blended in one person, but in Miss Lynch we have such a treasure. Her pictures of Irish peasant life are too well known to need comment here, but now this versatile artist has dropped her brushes for her pen, and the result—"a perfect whole made up from many a part." Mary Alanna, the very name sings to us a story of the simple life of faith "that surpasseth understanding," of love that is undying because it is founded on faith and purity, of devotion to duty, for love knows no bounds, not even death; and in the end triumph, the triumph of faith and love and devotion. Here then is a story in its pathos, in its realism, in its sympathy equal to Maria Chapdelaine; but it goes further for it is vivified by the warmth of the Irish heart, not chilled by the cold blasts that sweep through the Canadian forest. It is to be regretted that the style of this wonderful idyll is not equalled by the reproductions of Miss Lynch's exquisite paintings, which are used as illustrations in the book.

J. J. McC.

The Caveman Within Us. By WILLIAM J. FIELDING. New York: E. P. Dutton and Co. \$3.00.

Many modern savants lack a sense of humor; this is a pity, for humor would save them from a deal of nonsense. Here is a book, advertised widely and purporting to help mankind. Its curative balm is control and direction of the caveman, for (p. 2), "Do you know that this Cave-creature within you is at bottom absolutely unethical, anti-social, egotistical, primitive and otherwise destitute of all the cherished virtues?" Really we did not, nor do we know it now that we have read the elaborate diagnosis

and prognosis. Of course sleep and dreams and drunken bairnage and neuroses and psychoses and epilepsy and insanity are facts, some, indeed, horrible facts, but nothing could be more false than this adequate misreading of them in terms of an imprisoned caveman who works within us in so called subliminal processes of our minds, and gives a hint or two of his subway sappings by stammerings or forgetfulness or nightmares, or rushes out unchained with tragic effect in all the forms of dread insanity. Sex of course is written large over the book and religion is utterly debased. The book is too poignantly ludicrous for serious consideration. Yes, we have a dual nature, soul and body, and we find a certain conflict therein, and we may have inherited tendencies, but we have no entombed troglodyte within us and we are not a living nightmare.

F. P. LeB.

La Theologie de St. Cyprien. Par L'ABBÉ A. D'ALES. Paris: Beauchesne.

L'Abbé A. d'Ales, of the Catholic Institute, has added to his previous studies upon Tertullian and St. Hippolytus, this scholarly volume concerning the doctrine of St. Cyprian. In the present work the entire teaching of the illustrious African Father is carefully synopsized, and subjected to searching analysis. Perhaps the most interesting portion of the treatise is that which analyzes the views of St. Cyprian on the Primacy of the Bishop of Rome. The author notes that Anglicans have constantly appealed to the authority of St. Cyprian to support their theories while Modernists like Sabatier stoutly contend that this Father only assigned to the See of Rome "a primacy purely honorary" her Bishop being only *primus inter pares*.

M. d'Ales, laying down the principle that St. Cyprian's true teaching should be determined by his avowedly dogmatic writings rather than by letters written in the heat of controversy, demonstrates from his works, especially from the treatise "*De Catholica Ecclesiae Unitate*" that St. Cyprian recognized in the Chair of Peter a truly governing authority over the Catholic Church. He concedes, however, that this Father failed to recognize, at least under the stress of controversy, certain necessary deductions from his own first principles. He also warns us that the early rhetorical training and ardent character of the Saint caused him to employ in controversy expressions which cannot be taken as his deliberate judgments.

In an interesting appendix the author refutes an opinion recently defended by Mgr. Batiffol, concerning the meaning of the word *principalis*, applied by St. Cyprian to the Church of Rome in a famous passage. Mgr. Batiffol maintains that *principalis* signifies "first in time," but the author dissents strongly from this view, holding that the word must at least connote "the effective role of the See of Rome, the principal agent of unity." He does not regard the older interpretation, giving to *principalis* the meaning "authoritative" as by any means untenable. The ardent and courageous temperament of the Bishop and Martyr are well depicted, while three valuable indices greatly facilitate the use of the work for reference.

L. K.

The Critical Game. By JOHN MACY. New York: Boni and Liveright. \$2.50.

This book by the author of that interesting study "The Spirit of American Literature" covers a large portion of ground, and in a very readable manner too. Mr. Macy knows how to write, how to address the imagination in its native tongue. In the twenty-five critical essays of his book he busies himself with writers of almost all the "literary" countries, and what is somewhat remarkable never shows fatigue. Now Mr. Macy in his title essay tells us just how he is to be judged. As a critic he is interested only in pure literature, discarding science, philosophy and scholarly works as such. With him criticism is a game;

he writes it because he enjoys doing so. He defines its function as "the function of all literature, to be wise, witty, eloquent, instructive, humorous, original, graceful, beautiful, provocative, irritating, persuasive"; and he holds that we read critics not for the scientific evaluation of the matter with which they deal, but for the art and spirit of the critics themselves. After reading his book one should say that Mr. Macy is a splendid critic according to his standard. But yet to one brought up in the tradition of Sainte-Beuve and Matthew Arnold his conception of criticism does not ring true. If the function of criticism is the function of literature, or if, in other words, the function of criticism is not scientific but artistic merely, then wherein lies its authority? Sainte-Beuve adopted the principle of studying the object of an author in any given work as a means of escaping the tyranny of the old classic rules. But what is to prevent the critics like Mr. Macy from subjecting criticism to a new tyranny—the tyranny of mere dithyramb and superficial rhetoric? Just one other point. James Joyce is a nasty English naturalist; D. H. Lawrence is scarcely better. Why didn't Mr. Macy benefit his American readers by an honest expose?

H. R. M.

Because of Beauty. By ANGELA MORGAN. New York: Dodd, Mead and Company.

This volume is poetry all the way through with our especial predilections for the lyrics of the older school. Certainly, the glory of the authoress is not perceptibly augmented when she moralizes in modern measures on modern matters. Likewise, her occasional poems are conscious and even slightly forced, it may be. But who could well afford to go unknowing of her ecstatic nature enthusiasms, "Because of Beauty," as she becomingly pigeonholes them, or her love confessions with all the penetrating pathos, if not the reticence, of Richard Monckton Milnes or Jean Ingelow, to inspire them! What connoisseur of quatrains—that ever interesting constellation of poems—can resist the "one sole star, none other anywhere" scintillant in "The End of the Feast":

Day's feast is over, and his careless arm
Shoves the remaining wine glass to the table's edge. . . .
It wavers, topples to its crimson ruin,

While a great stain spreads across the sky's pure damask.

Luckily, too, Joyce Kilmer sung of "Trees" so abidingly as he did; for "To a Tree in June" is inevitably alluring. C. L. K.

Brazilian Literature. By ISAAC GOLDBERG, Ph.D. New York: A. A. Knopf.

Brazil is almost an unexplored mystery to most Americans. It would be a revelation to thousands of our countrymen to be told that in area the great southern Republic is larger than the continental United States. People otherwise well informed might even be surprised to learn that the language spoken in that vast territory is Portuguese, not Spanish. As to Brazilian literature, it is not rash to say that outside of travelers to South America and professors of the Romance languages, scarcely an American could mention the names of three prominent Brazilian authors.

If anyone reads attentively the interesting volume in which Mr. Isaac Goldberg, an American journalist and author who has already won recognition for his Spanish-American studies, traces the stages of development in Brazilian literature, he will find that like Caesar's Gaul, the history of Brazilian literature is divided into three parts; from the discovery and settlement by the Portuguese in 1500 to the Independence in 1822; from the winning of independence under the monarchy until the fall of the latter in 1889 and the creation of the Republic; from the beginning of the Republican era until the present time. As a historian and critic, Mr. Goldberg has well presented the claims of Brazil which he knows intimately. He is not afraid to recognize the Jesuit Ancheta's title to the gratitude of Brazilians, although he seems to minimize the claims to real greatness of his

brother Jesuit, Antonio Vieira. The most interesting part of Mr. Goldberg's work is the section in which he analyzes the work of "representative personalities," such as Castro Alves, Machado de Assis, Oliveira Lima, etc. After reading Mr. Goldberg's instructive and interesting pages, we readily accept the verdict indirectly passed upon Brazilian literature by a modern Brazilian writer, Benedicto Costa, quoted by the author. It is like a Brazilian forest, with its disorder and opulence, its vigor and its languor. In it tower trees that may last for centuries and flowers that bloom but for a few moments. Here are to be found the brilliancy of rarest flowers, the song of birds, the enervating heat. In the soul of every Brazilian are to be found the contrasts, says Costa, that characterize the tropical forest.

J. C. R.

BOOKS AND AUTHORS

The "Month".—In its issue for February the *Month* presents a series of interesting and timely articles. Father Thurston opens with a second essay on the "Problem of Materialization," which is largely concerned with the presentation of data to serve as premises to subsequent conclusions. "Bishop Gore Once More," by L. D. Murphy is very appropriate in the light of recent events in the Anglican Church. In "Dame Gertrude More, Contemplative," Father McLaughlin, O.S.B., unfolds the instructive story of this very busy but very prayerful woman who enjoyed the direction of the saintly Father Augustine Baker. "Is England a Protestant Country?", "Catholic Port Chaplains for Merchant Seamen," and a story, "Fallen Leaves," complete the main part of this issue.

Lenten Books.—The Religious of the Cenacle in New York (628 W. 140th St.), have issued an attractive "Way of the Cross" (0.05 each, \$3.50 per hundred). The illustrations and press-work are unusually good, and the accompanying meditations while intended primarily for children, have a much wider appeal.—"The Practical Prayer Book" (Hansen, \$1.00 and upwards), is by an Eastern priest who has spent many years in the Lord's vineyard. The numerous brief explanations of the meaning and historic origin of the various ceremonies and devotions, particularly in the Mass enhance the value of the little book which is compact with devotion.—Father Robert Eaton has given us a very devotional little volume in "A Day's Retreat in Preparation for Holy Communion" (Herder, \$0.60), which should prove effective to stir up the fires of the communicant's soul.—"Selected Prayers for Lent" (Paulist Press, \$0.05), by Father J. M. Gillis, C.S.P., is compiled mainly from liturgical sources and thus offers the laity an easy way of entering into the spirit of the Church through her own official prayers.—In "A Thought a Day for Lent" (Paulist Press), Father Gillis has again come to the aid of those who wish to pass this holy season in a prayerful way. The busy man and woman of the world who find little leisure for lengthy spiritual reading will find this daily thought a real incentive to closer union with our suffering Savior.—Other Paulist pamphlets of timely, though not precisely of Lenten, interest are "The Christian Doctrine of Property" by Dr. John A. Ryan; "I Wish I Could Believe" by John S. Baldwin, A.M.; "What Is Justice?" by Father H. C. Semple, S.J.; "Open-Mindedness" by Father Joseph McSorley, C.S.P.; "The Ku-Klux Klan" by Father Gillis, and "Whom God Hath Joined" by Father J. Elliot Ross, C.S.P.

American Difficulties.—"The American Party System" (Macmillan), by Charles E. Merriam is a book for the young student who has not passed through the turmoil of many political campaigns. For such the book is most valuable. But Mr. Merriam in subsequent editions should point the way to remedies for some of the many evils noted. Then his book would become at once valuable for the class for whom it is written and for those

of the generation ahead who would, if they could, do their bit to remedy some of the evident faults of our party system.—“The New Labor Outlook” (Seltzer), by Robert Williams contributes really nothing new to the stock arguments in favor of the Social Revolution which the author claims is now upon us and with equal assurance asserts that the fight for Socialism will be definitely won before the children of today reach manhood and womanhood.—“America’s Race Heritage” (The National Historical Society), by Clinton Stoddard Burr is a book that does not give a very encouraging prospect of America’s future. The hope of preserving for many coming generations the hardy virtues and healthy pioneer spirit of the past is not strong. Immigration is assigned as the cause. Immigration of the undesirable and “unassimilable” peoples from Eastern and Southern Europe should, so the author argues, be stringently restricted by law. With the “melting-pot” idea, the author is by no means in sympathy. We too, have our objections to the “melting-pot” system, but we most emphatically protest against the remedy offered by Mr. Burr, namely, to subject our “incoming immigrants to a minute examination by a corps of eugenic experts.” If America is to last, the element of a vigorous Christianity must be a force vitally animating the American people.

Beautiful Houses.—In “The Next-to-Nothing House” (Atlantic Monthly Press, \$2.50), Alice Van Leer Carrick, who has a hobby for collecting oldtime furnishings and adornments, at bargain prices, tells how the results of her quests, artistically arranged, make a village showplace of the old Webster cottage at Dartmouth, New Hampshire. The sixty interior views of the house will turn less fortunate seekers for antique domestic treasures green with envy, especially those who like her are “inconveniently poor.” Going over her most entertaining story, however, one cannot help wondering what she would have accomplished had she to face the modern “apartment, kitchenette and bath” variety of “home.”

Varia.—“My Experiences at Scotland Yard” (Doubleday, \$2.50), is largely taken up with the activities of the author, Sir Basil Thomson, as head of the British Secret Service from 1913 to 1921. War-hysteria and its baneful effects are strongly portrayed, and the work of this important branch of the Government is shown in detail.—“The Lhota Nagas” (Macmillan), by J. P. Mills, I. C. S., is a scholarly effort to preserve the tribal customs and racial peculiarities of this diminishing tribe. Of interest surely to the comparative ethnologist, the book evidences painstaking research. Part IV, however, on “Religion” requires careful reading, lest false and unwarranted conclusions be drawn.

Sociology.—“Working with the Working Woman” (Harper \$2.00), by Cornelia Stratton Parker, is one of those quasi-sociological volumes, saturated with human interest stories, that the reader lays aside with a murmur of regret that there is not more to read. Miss Parker wanted first hand knowledge of the daily life and secrets of the female factory worker. She sheds her paint, powder and ruffles and dons the lowly rags, of “Irene” and hunts herself a job. Of course, she had many experiences. The book is truly interesting and amusing and the publishers have dressed it up nicely.—In “Horny Hands and Hampered Elbows,” (Scribners, \$2.50) by Whiting Williams, we have a creditable defense of the thesis that “we live ourselves into our thinking infinitely more than we think ourselves into our living.” Whether the writer has proved his thesis by strict logic or not the reviewer is not ready to say, but of one thing the latter is certain and that is that he would like very much to meet Mr. Williams. His book is so human and withal so humorous, even when depicting the revolting conditions of lodging and labor in “The Hot Spot of Europe” (Saarbrücken), that one feels that he is not reading the cold print of a journalist but is tensely listening to the voice of a

very lovable friend. France’s indebtedness to America must not be cancelled, but Mr. William’s brief expose of the fruit of such cancellation makes one wish to argue about it.—“Why Europe Leaves Home” (Bobbs-Merrill, \$3.00) by Kenneth L. Roberts, is a book which by its mass of details offers a striking, though partial, confirmation of the position taken by Hilaire Belloc in his late work on the Jews. It also considers the general question of present day immigration, which the author thinks America has as much chance of assimilating as a humming bird has of digesting a box of carpet tacks. The two chapters at the end rather mar an otherwise temperate production.—“The Return of Christendom” (Macmillan, \$1.75), by “A Group of Churchmen,” in spite of its imperfect concept of Catholicism will probably do much good. It shows clearly that the present economic system is topheavy, the cause being the unrestrained selfishness of men. The remedy must be an abiding consciousness of individual responsibility to God and of duty to fellowmen. The book will cause some to see that the Holy Ghost, acting through the Catholic Church, can save the world from economic and moral degradation.

Novels.—“The East Wind” (Putnam), by Hugh MacNair Kahler, is a collection of stories which awaken within the reader a healthful yearning after ideals so frequently discarded these days. Quietly, unobtrusively, yet surely, we see things with the plain yet discerning eyes of simple people and close the book with renewed love for truth and goodness.

“The Pointed Tower” (Bobbs-Merrill, \$2.00), by Vance Thompson, will carry you on to Paris and out to a corner of the Bois when Count de Granlieu lies in death. Suicide was the verdict of the renowned detectives of the Pointed Tower. But what of his estranged wife who can prove no alibi? You must read to the very last chapter of this interesting story to catch the criminal.

In “The Seven Ages of Woman” (\$2.00), Mr. Compton Mackenzie had splendid opportunities for the display of his talents. Unfortunately he did not meet them. In plot and characters the novel is both fatalistic and commonplace.

“Tumbleweeds” (Little, Brown, \$1.75), by Hal G. Evarts, is a pleasing story which tells of the passing of the cowboy’s glory. One last glance is cast at the careless life of the vagrant cattleranger before he is lassoed and tethered forever amid the wheat fields of the West.

“Man’s Country” (Cosmopolitan), by Peter Clark Macfarlane, is a tale of the rising fortunes of a poor country lad and the wealthy girl he woos and weds. In the face of the modern feminine invasion is not the theme of the novel, that business is man’s exclusive domain, a bit inaccurate?

“Hot Corn Ike” (Dutton, \$2.00), by James L. Ford, is a story which for ease of touch, humor and sanity easily qualifies as “summer reading.” This Coney Island novel is not one, but three books, and the genial Mr. Ford, who could not write a dull line if he tried, lets the reader have the trio for the price of one. Politics of old New York furnish the background.

“Dusk of Moonrise” (Dutton, \$2.00) by Diana Patrick, though written in a very brilliant style and evincing great literary ability, is not wholesome reading. The disregard of the moral law by the heroine and the tone of cynicism running through the book are both evil.

“The Long Journey” (Knopf, \$2.50), by Johannes V. Jensen, is an addition to the lengthening list of silly books about Go-Go, the gorilla, Bo-Bo, the bear, and other animals including man’s animal ancestor. When a lady, in flight from Carl, a prehistoric cannibal, fell to the ground with fatigue, Carl “showed his teeth in a last vindictive feeling. . . . She too bared all her teeth as though to bite—but neither of them bit. And that was the first smile.”

Sociology

Sunday "Blue Laws"

WHEN a professional reformer finds a "blue law" and proceeds to enforce it, some marvelous results may be looked for. A campaign for the observance of the New Jersey Sunday law, recently resulted in the conviction of a Catholic priest, the Rev. Joseph Grieff of Union Hill, who for the heinous offense of presenting the Passion Play in his school hall, was fined one dollar.

The law in question, an expansion of the colonial acts of 1693 and 1704, is fearfully and wonderfully made. Yet, in its penalties, fines ranging from one to one hundred dollars, it is mild when compared with the Sabbath laws in other of the colonies. Under the Virginia law of 1610, the third absence from "Divine service and sermons," one in the morning, the other in the afternoon, might be punished by death. In 1705, the penalty for Sabbath-breaking was a fine of five shillings or fifty pounds of tobacco, or "on the bare back ten lashes well laid on." Death was the penalty by a New Plymouth law of 1671, "if the sin was proudly, Presumptuously, and with a high hand committed." New Haven had established the same punishment for this offense in 1656, but I do not think these penalties were ever inflicted, fines, stripes and the stocks being held sufficient. Those who still believe that religious liberty is established by the Federal Constitution may be surprised to learn that in 1792 the Commonwealth of Massachusetts required every citizen to attend Divine service. It would be interesting to know if this law has been repealed. Throughout the colonies not only servile works, but amusements, games, hunting, fishing, drinking in public houses, and traveling, except to and from church, were forbidden. It is said that Washington on his return by stage from Boston was stopped on Sunday morning by a tithingman and ordered to interrupt his journey. It is further related that the chief executive at once set the good example of observing the law of the State—it was Connecticut—in which he found himself. Our colonial ancestors, if they could not oblige everyone to sanctify the Sabbath, could, at least, succeed very well in making saint and sinner alike, exceedingly uncomfortable.

The New Jersey law now in force, is the longest of all the State Sunday laws, the most detailed, and the most difficult to enforce. All traveling is, of course, forbidden, except to and from church. In this case, or at any time when accompanying a funeral, you need not pay toll on the road. You may also travel if it be necessary to summon a doctor or surgeon. Railways may run *one* passenger train each way over their roads, but stage-coaches are forbidden, except in "cases of mercy or necessity." Transportation of freight, by road, railroad or water, is unlawful, unless the freight be milk or mail. Pawnbrokers must close their shops on Sunday. All traffic in food or chattels is forbidden; hence you may not sell or buy a newspaper or a pound of butter. Again, you may not

sing or dance on Sunday, or indulge in "fiddling or other music for the sake of merriment." For it is enacted:

That no traveling, worldly employment, or business, ordinary or servile labor or work, either upon land or water (works of necessity and charity excepted) nor shooting, fishing . . . sporting, hunting, gunning, racing, or frequenting of tippling-houses, or any interludes or plays, dancing, singing, fiddling, or other music for the sake of merriment, nor any playing at football, fives, ninepins, bowls, long-bullets, or quoits, nor any other kind of playing, sports, pastimes, or diversions, shall be done, performed, used or practised, by any person or persons within this State, on the Christian Sabbath, or first day of the week, commonly called Sunday. (General Statutes of New Jersey, 1895, III, p. 3707).

The traveler who has passed a Sunday at Atlantic City will remember how strictly this law is enforced.

Passing over the constitutional aspects of Sunday legislation, as affecting the religious liberty clause of the State Constitutions, with the observation that it has been generally sustained, it may be noted how alien to the Catholic ideal is this stringent New Jersey statute. Catholics keep Sunday holy by hearing Mass, and by abstaining from all unnecessary servile work. But the Church has always taught that Sunday is also a day of rest, and rest does not mean sluggish inactivity. It includes suitable recreation. Hence, apart from certain unusual circumstances, there is no reason why men and women should not walk abroad, dance, sing, or fiddle, "for the sake of merriment" which is a proper mood for good Christians, or play football, baseball, cards, or even "long-bullets." Any "diversion" lawful on Tuesday is also lawful on Sunday. The Sunday was made for man, and, having fulfilled his duty to God, he may with a quiet conscience indulge in rest and recreation.

Yet it must be noted that modern economic conditions bring about much servile work that is entirely unnecessary. In his famous Encyclical, Leo XIII bade employers so to arrange that the worker might have Sunday as a day of rest. For the Catholic, this is an obligation which binds in conscience; it is nothing short of an abominable scandal for a Catholic to keep his shop or factory open on Sunday for the sake of a little added gain. It would also be well were the theaters closed on Sunday, not that it is wrong to attend a good play, but because the actors should have a day of rest. For the same reason, railway traveling should be avoided when possible. As for professional baseball, this reason does not apply. It is not servile work but a game which affords innocent amusement to hundreds of thousands, requires comparatively few players, and is exhibited in the afternoon only. Finally, Catholics can do much to end what, in some localities, is a real desecration of Sunday, by making their purchases in due time, thus allowing the shops to close. We have no sympathy with the Puritan Sunday, but it is obvious that, as the volume of Sunday work and trading grows, it becomes impossible for large numbers of employes to find either recreation or an opportunity to fulfil the day's religious requirements.

P. L. B.

Education

Is the Public School "Native"?

MOST parents provide for their children; some take personal care of their children; but few indeed are they who can be forced to take any part in the education of their children, education having become the business of the schools, a factory process, turned over entirely to the public." So writes Professor Dallas Lore Sharp, in his "Education in a Democracy," and his moving finger having writ, he passes on to advocate, unless I have completely misunderstood him, the abolition of the private school for young Americans, except for such as are crippled or half-witted. Since education is becoming a factory process controlled by the public, one might think that Professor Sharp would welcome competition, and regard with an admiring eye parents so definitely interested in their children as to choose for them one kind of training rather than another. But he does not; his eye is torvine; and with bell, book and candle he banishes from this democracy of ours the school that is not controlled by the public. His reasons are two, first the private school is undemocratic, and second, it is not the American school founded by those bleak and hardy gentlemen to whom some of us refer as our New England forebears.

This is a definite indictment, and part of it enlists my hearty sympathy. With the rest of the population, we Catholics are afflicted with snobs. I remember how one indignant father removed his son from a Catholic high school, because, forsooth, young Croesus had been paired for some public exhibition with the son of father's coachman. Father wrote that he had considered the school a school for the sons of gentlemen. So it was; that, probably was the reason why young Croesus failed to qualify. But, by the favor of Heaven, we have few such. As to the non-Catholic private school, I have not that wide and intimate acquaintance which would justify me in agreeing with Professor Sharp's wholesale condemnation. But since he tells us that he must rise every morning at half-past five to reason with the family furnace, I make bold to think that he wrote his indictment of the private school, after a notably unsuccessful argument. For some of his chapters are charmingly personal, and full of good sense too. But the wind may sometimes set in the East over the Hingham Hills, and chill the furnace, and establish conditions that are disastrous to even the sweetest of tempers.

Yet willing as I am to make allowance for the annoyance caused by snobs, refractory furnaces, and bad weather, I am quite unable to accept Professor Sharp's distinction between private schools, particularly Catholic parish schools, which are un-American and undemocratic, and the public schools, which are the hope of our democracy and "native," that is, the legitimate successors of the schools established in the colonies. I think both his

history and his conclusions are at fault. The public school, he writes, is the foundation on which the American nation is "buildest." If this statement be true, the foundation must have been inserted some fifty years after the Fathers began to build. Perhaps the building began with the Declaration of Independence in 1776, or in 1787, when the Constitution was framed, or in 1788, when it was adopted, or in 1789, when it began to function as the fundamental law of the new Republic. We need not be meticulous about the precise date; in any case, the American public-school system did not then exist. Consequently, it could not have been made, in the Professor's words, "the head of the corner." As it exists today, it is due, almost wholly, to Horace Mann, whose efforts once gravely moved the godly in New England to wrath and apprehension. They recognized quite clearly that he was proposing, not the colonial system, but a rejection of something that was essential in these schools.

For the public school [was not] the school founded and maintained for their respective communities by our colonial and early American forefathers. Not a single American who signed the Declaration of Independence, or fought in the Revolution, or sat at Philadelphia to draw up the Constitution, had ever seen a public school. It did not exist in the colonies. . . . The first schools opened in this country recognized the fundamental necessity of religious training for the child. (AMERICA, July 16, 1921, p. 311).

Against these assertions, Professor Sharp claims that the modern public school system is "strictly native," and appeals to the history of education in New England with results that are fatal to his position.

Whatever their faults or virtues, the schools of colonial New England were distinctively religious, and whatever its merits, the public school of today is as distinctively non-religious. "The most prominent characteristic of all the early colonial schooling," writes Cubberley, "was the predominance of the religious purpose in education. . . . The catechism was taught, and the Bible read and expounded. . . . Everywhere the religious purpose was dominant." (Education in the United States, pp. 28, 29). "Everywhere and at all times in the colonial period, the religious element was prominent in the schools. . . . Every school taught the catechism." (Monroe, *Cyclopedia of Education*, II, p. 119). So undeniable was their religious character that a recent historian, James Truslow Adams, in "The Founding of New England" criticises them as preoccupied by religion. "Its [the school's] original object, and almost the sole use to which it was put was religious" (p. 370). "Everywhere," writes Small, "the school was secondary to the church. . . . It was fostered by the clergy, ruled by them, and made the stepping-stone to the church." And he adds, "In many settlements there would have been no schools but for the self-sacrifice of this same clergy. This is eminently true of the Plymouth Colony" (Early New England Schools, p. 88). Small quotes numerous instances in which the clergyman was also the school teacher; in many neighborhoods "the church was the only school, and dur-

ing several succeeding years the only means of education."

What is true of the New England schools is substantially true of the schools in the Middle and Southern colonies. Assuredly, the men who established this Republic were not nurtured in schools from which the teaching of religion was systematically excluded. The "native" school which they knew was the religious, not the modern public, school. The American colonists had this much, at least, in common with the hated and persecuted Catholic, that they understood clearly the need of religion in the training of the child.

After God had carried us safe to *New-England*, and wee had builded our houses, provided necessaries for our liveli-hood, reared convenient places for Gods worship, and setled the Civill Government: One of the next things we longed for, and looked after, was to advance *Learning* and perpetuate it to Posterity: dreading to leave an illiterate Ministry to the Churches, when our present Ministers should lie in the Dust. (1643).

Thus did *New England's First Fruits* set forth the charter of the colonial schools. The Massachusetts law of 1642, while it did not establish schools, directed the officials in each town to ascertain if parents and masters were attending to their educational duties, and, in particular, if the children were taught "to read and understand the principles of religion and the capital laws of the country." Five years later, the General Court ordered the towns "to establish schools, and parents to send their children to school to learn to read and to receive instruction in religion." (Cubberley, p. 19).

Massachusetts set the standard which was followed, in varying degree, by the other colonies, with the exception of Rhode Island. The New Haven Colony law of 1656, for example, bade parents and masters not only to train the children in their "natural language," but also "in some competent measure to understand the main grounds and principles of the Christian religion necessary to salvation." So general was religious instruction in the schools that Neal, in his "History of New England" about 1700, says: "Hardly a child of nine or ten years of age, throughout the whole country, but can read and write, and say his catechism." (Small, p. 360). The practise of teaching religion in the schools continued until well into the nineteenth century. Small quotes a minute of the Board of Visitors of Glastenbury, Connecticut, "as late as 1820" in which the teachers were directed to instruct the children "in the rudiments of literature, religion, morals and manners" (p. 372). "It required half a century of struggle with the churches," writes Cubberley (p. 56), "to break their strangle hold on the schools, and to create really public schools."

"We forget this beginning of the public school, how strictly native and national it is," writes Professor Sharp. Reading the history of the early schools, in which our forefathers insisted that religion should be taught, we do well to forget. For the contention that the public school of today is "native" is not true.

PAUL L. BLAKELY, S. J.

Note and Comment

Cardinal Bonzano
on America

SPEAKING to the students of the North American College at Rome Cardinal John Bonzano reminded them of what should indeed be a source of justified pride to American Catholics when he said:

In the course of your studies, I believe, you will realize more and more that there is a close connection between your land of material opportunities and this city of spiritual opportunities, because the United States is based on principles which for centuries have been fearlessly taught and defended by the Church of Rome.

Nothing could be more true than these words, but there is truth also in the possibilities hinted at by our former Apostolic Delegate when he added: "You will return to America to live and labor under the Constitution, and who knows you may even be called upon to defend it against forces aiming at its destruction." Such forces were never so active as they are today, and the warning is well given by one who can rightly say of himself in the fullest measure: "I know and love America and the American people."

Intercollegiate
Cooperative Society

THE advance sheets of the Report of the Cooperative League Congress bring the following testimonials of the Intercollegiate Cooperative Society from social writers and teachers whose opinion had been sought upon this venture:

Rev. John A. Ryan, D.D., of the Social Action Department of the National Catholic Welfare Council, an eminent economist, wrote the chairman as follows on the I. C. S.: "It is the first concrete and organized movement for social reform that has appeared in our colleges."

Rev. Joseph Husslein, S. J. Ph.D., one of the editors of AMERICA, said: "You have entered upon an enterprise full of glorious hope. Let the true spirit of Christianity inspire your work."

Carlton J. H. Hayes, Professor of History in Columbia University, wrote as follows: "I am very much in sympathy with the cooperative movement and I am delighted that the students of the country have interested themselves in it."

Prof. T. N. Carver of the Department of Economics of Harvard University said: "No right thinking person can doubt the advantage of the cooperative movement."

Professor Jerome Davis of the Department of Sociology of Dartmouth College: "I wish you every success and predict a steady development for the cooperative movement in America."

Professor Henry Seager of the faculty of Political Science at Columbia University considers "the further development of cooperation as one of the most important means of bringing about better industrial and social conditions, and the I. C. S. plan of impressing this view on college men by enlisting them in cooperative efforts is wise and timely."

Professor H. W. Farnam of Yale said: "The purpose of the society, to study the cooperative movement, seems to be a good one and I hope that you will put it into effect through the organization of more cooperative societies."

Similar endorsements are given by professors from various State universities. Dr. Harry F. Ward, of Union Theological Seminary, expresses his view of cooperation

as "one of the main roads out of our present economic chaos." The first unit of the I. C. S. was founded at Marquette University, and a vigorous campaign for the extension of this organization to the colleges and universities throughout the country will be made with the next school year.

**Evolutionary Film
Exhibited**

ON February 8, at the American Museum of Natural History, New York, there was previewing of a motion picture film, entitled "Evolution from the Birth of Planets to the Age of Man," by Dr. Raymond L. Ditmars. At the beginning Dr. B. C. Gruenberg, the editor of the film, declared the purpose of the film was to help the public "get the feeling of evolution in a scientific way . . . avoiding controversy." That many of the pictures are remarkable and instructive, and evidence extreme diligence and painstaking efforts is certain, that the film gives "the feeling of evolution" is certain; that it does not avoid points of controversy and is not always scientific is equally certain. No one denies successive appearance of life, and this the picture showed, but what is controverted is successive and progressive derivation of life, and this the picture intends to purvey. One might also rightly controvert some statements, viz., that the stripes of the zebra "show the slashing of the sunlight in the jungles." How long would a zebra have to stand still to be slashed? But where the film quite travesties science was in the sections dealing with man, who was of course immediately preceded by the monkeys. It is strange that this was not corrected by the "group of noted scientists on the staff of the museum" who had previously passed the film. They seem to have completely forgotten, when dealing with "pre-man restorations," the words of their acknowledged master, Marcellin Boule ("Les hommes fossiles," p. 157):

Restorations of the skull and even the picture of the Heidelberg man have been published. These attempts may serve as pleasurable pastimes for men of science; they ought not to go outside of their laboratory.

Yet this film with the discredited pastimes is to be sent forth to educate the public!

**Militarizing
the Schools**

RECOGNIZING the Conference on Physical Training under the direction of our War Department as merely a propaganda movement to promote training of the young along military lines and to use the schools for the spreading of militaristic ideals, the National Catholic Welfare Council sends out the following serious warning through its Social Action Department:

This move by the War Department is only one of many indications that we have with us again a powerfully organized propaganda for "preparedness." Within five years after the close of the "war to end war," our intelligences are mocked by all the stale preparedness arguments which did service before and during

the great world conflict. From every point of view, these arguments should be less effective now than at any previous time. In the first place, the United States is sufficiently prepared to deter any nation or any combination of nations from making war upon us. The report of the House Committee on Appropriations, January 12, 1923, contains this paragraph: "Never in the history of this country has it had so great a military strength in time of peace as it has today. Never before has the country possessed so many military resources in trained men and material." It will be many years before any of the nations of Europe will be in a position to contest our military and naval supremacy. The appropriations for the army and navy for the next year amount to two-thirds of one billion dollars. Why agitate for still greater expansion?

Making of America a militaristic nation must necessarily stimulate militarism throughout the world and encourage the competition in armaments we are seeking to abate. The most effective way of seconding the efforts for peace in the words of the N. C. W. C. is: "to oppose all increased appropriations for military or naval objects, to strive for reduction of armaments wherever any hope appears that the effort will bear fruit, and particularly to put obstacles in the way of this ambitious program for militarizing the youth of our country."

**Franciscan Educational
Conference Report**

SOME months ago the fourth annual Educational Conference of the Franciscan Friars took place at Herman, Penn. It was the first time that representatives of all three branches of the Order met in America to deal with educational problems. History was the particular subject under discussion. Referring to the modern revival of historical study the published report of the sessions justly remarks:

The Franciscans have ample reason to take large part in this revival, for they have been making history in America ever since Columbus discovered the New World, but the story of their achievements has never been fully told.

But the American Franciscans, as we all know, are now doing excellent work in the writing of history. To be assured of this we need but consult the "Franciscan Historical Bibliography," restricted to Friars Minor of the three branches in the United States and Canada, with which this report closes. An invaluable work has also been accomplished by Father Alphonse Coan in his searching "History of Franciscan Dogmatists" published in this report. The long list of famous Franciscan theologians, with a critical estimate attached to each name, is divided into seven periods. It begins with Haymo of Faversham, the renowned Doctor of the University of Paris who took the humble garb of the Poverello of Assisi about 1225, and closes with Deodat Marie and Parthenius Minges as the most illustrious of the many names associated with the great Scotist revival in the twentieth century. Teachers will be particularly interested in the articles on "The Teaching of History" and "The Writing of History." The report deserves careful consideration. It is published by the Franciscan Educational Conference, at the office of the secretary, Herman, Butler Co., Pa.